

HISTORY  
OF THE  
FIRST PRESBYTERIAN  
CHURCH OF  
GREENSBORO, N. C.



JOHN WELLS SIMPSON



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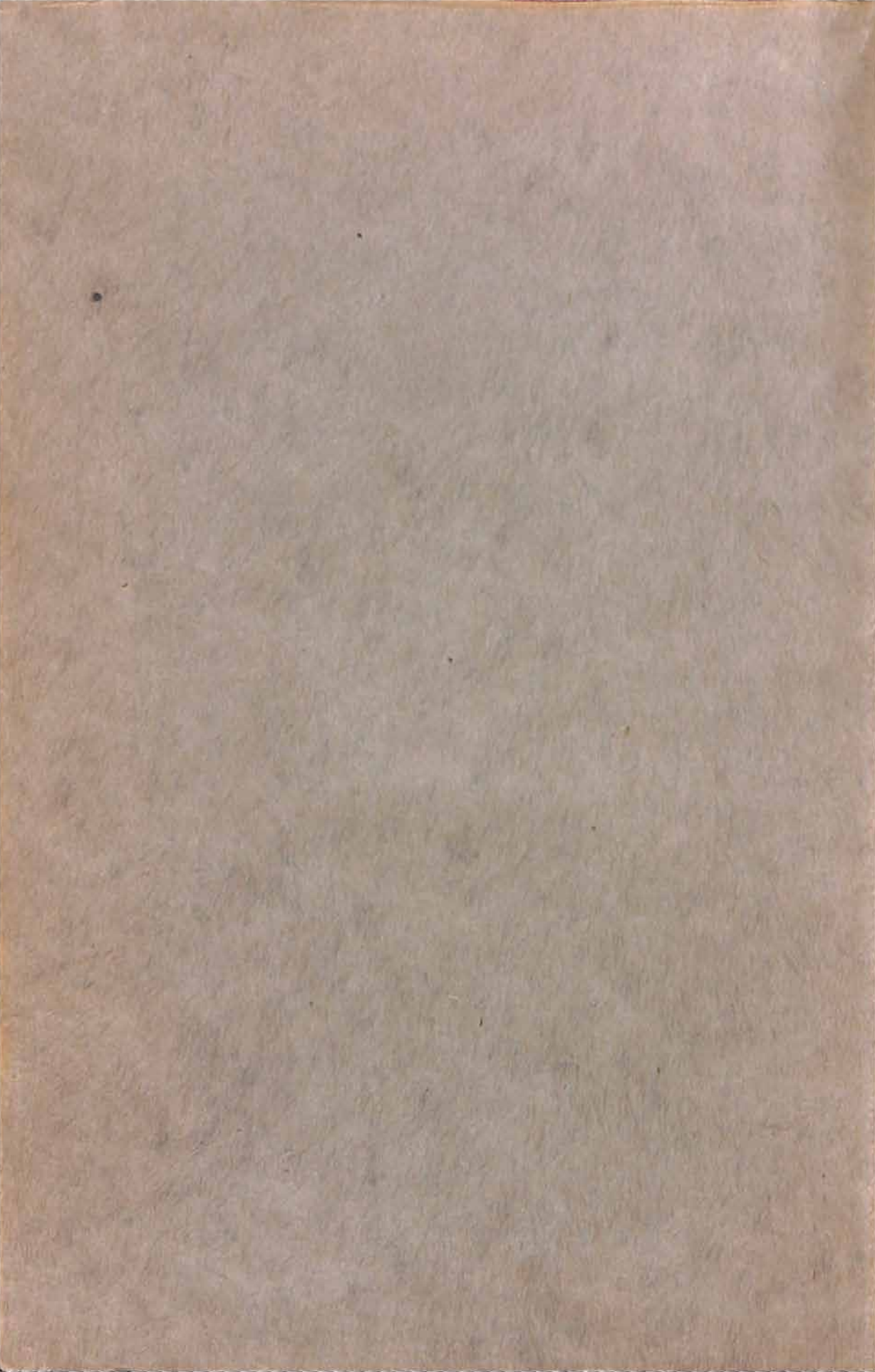
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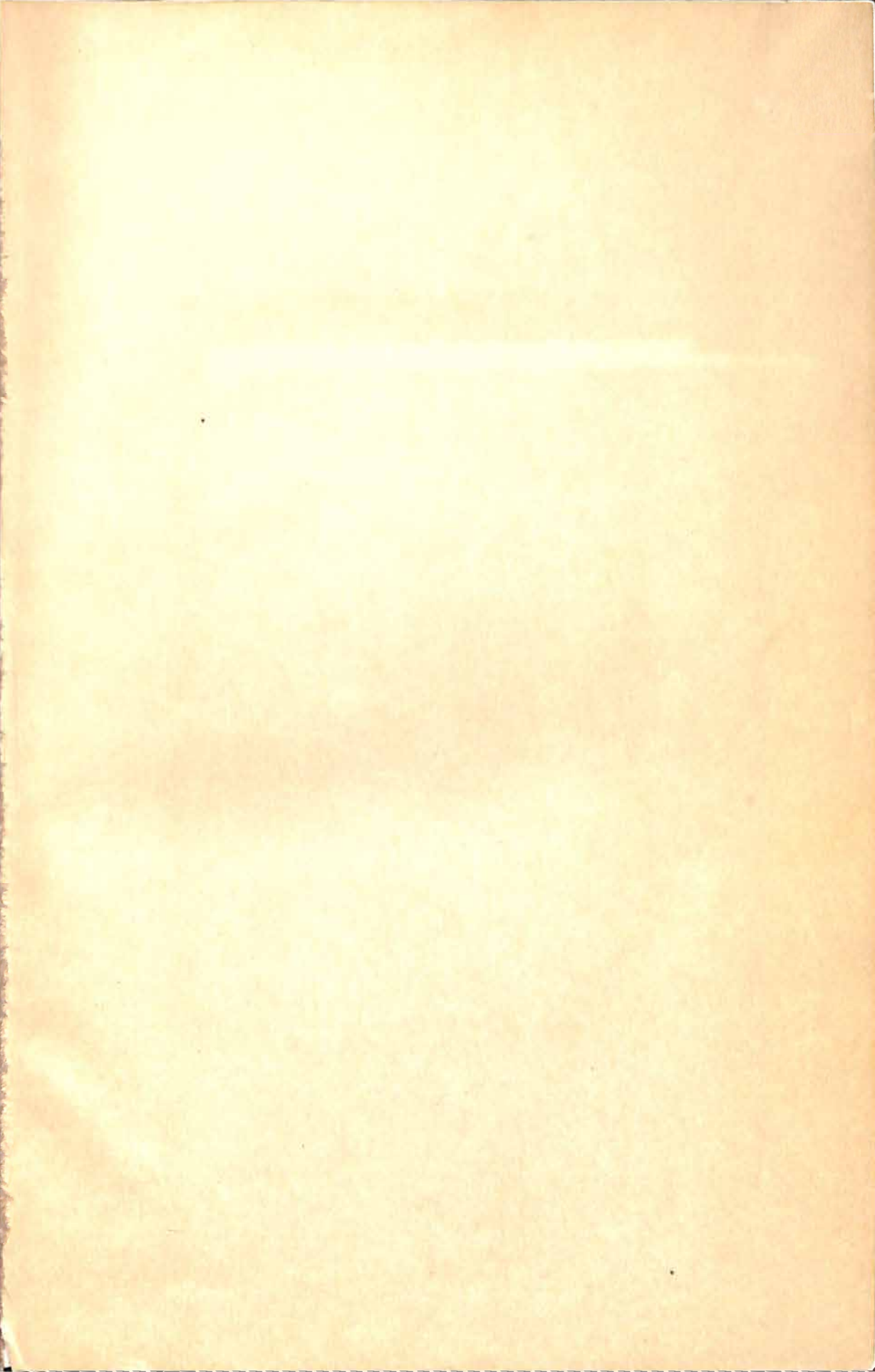
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Front view of the present First Presbyterian Church of Greensboro, N. C., the plans for the erection of which were initiated on June 9th, 1920. The cornerstone was laid September 30th, 1928.

History of  
The First Presbyterian Church  
of  
Greensboro, North Carolina

John Wells Simpson



1824 - 1945





DEDICATED TO THOSE STALWARTS OF THE CHURCH  
WHO HAVE ALWAYS REFUSED TO YIELD  
"UNPROTESTING ACQUIESCENCE TO THE ACCEPTED  
COMPROMISES OF LIFE"



“The General Assembly desires distinctly and deliberately to inscribe on our church’s banner, as she now first unfurls it to the world, in immediate connection with the Headship of her Lord, His last command, ‘Go ye into all the world and preach the Gospel to **every** creature,’ regarding this as the great end of her organization.

“Obedience to it is the indispensable condition of her Lord’s promised presence.

“A proper conception of whose magnitude and grandeur is the only thing that can ever sufficiently arouse her energies and develop her resources, so as to cause her to carry on with vigor and efficiency those other agencies necessary to her internal growth and home prosperity.”

## FOREWORD

I am indebted to a number of sources and persons for factual matter contained in this history and to others for suggestions and advice. I have drawn freely from notes made by Mrs. Sterling Jones in preparation for a history of this church which she intended to write and to Dr. Henry Louis Smith for classifying these notes and memoranda. I have also drawn freely from histories of the Woman's Auxiliary written by Mrs. A. P. Noell and others. I am indebted to Gerald W. Johnson for his cordial permission to use biographical matter contained in "Founders and Builders of Greensboro" which was compiled by him. I am indebted to Mrs. C. I. Carlson for sketches of Dr. J. Henry Smith and his wife, Mrs. Smith, to Mrs. W. T. Bost for a sketch of Miss Coit, all of which I have used freely, and to Mrs. Cecil Jones, Librarian of the Greensboro Public Library, for suggestions and for access to and the use of valuable records in the library. I am indebted for much information about this church, her Pastors and members, as they have known them, from Mrs. Thomas Crabtree, Mrs. Frank Morton, Mrs. J. L. Brockman, Mrs. Annette Tinsley and others. And I am indebted to my fellow members of the Committee on the History of the Church, Prof. A. C. Hall and Mr. C. D. Cunningham, for advice, and for reviewing my work.

I gladly acknowledge the help I have thus received and sincerely thank all those who, by their information, kindness and co-operation, have contributed to the completion of this history and have made its writing easier.

JOHN W. SIMPSON.

146631





"Of the past mindful,  
To the present faithful,  
For the future hopeful."

—*Henry VanDyke.*

## CHAPTER I

### HISTORICAL BACKGROUND



LIKE every important accomplishment, the First Presbyterian Church of Greensboro, North Carolina, as it is to-day, is the fruition of seeds planted long ago, the materialization of visions of future usefulness and the fulfillment, over a period of years, of plans carefully and wisely made. These seeds had their germination in conditions existing in Europe, Scotland, Ireland and England and in the character and devotion of the men and women who brought them to America.

Turbulent Ireland was a continuous source of trouble to Queen Elizabeth and to her successor, James. As a result of conspiracies in Ireland, against King James, and especially in the province of Ulster, some half a million acres of land in that province reverted to the crown and the king, hoping to secure peace, determined to introduce colonies from England and Scotland into that province. This project of James, during the period of 1603 to 1618, was attractive and successful and resulted in forming a race of men, "law abiding and loyal, whose thoughts and principles have had no less influence in moulding the American mind, than their children in making the wilderness blossom as a rose." Because of the proximity to Scotland, the northeastern part of the province of Ulster was largely settled by the Scotch, and these settlers, to distinguish themselves from the Irish, called themselves "Scotch," and their descendants have received the name "Scotch-Irish", though without a drop of Irish blood in their veins. These first emigrants to Ulster lacked much of being religious but the preaching of a number of able ministers resulted in a reformation in their character and in the formation of the Irish Presbyterian church. "Their religious principles swayed their political opinions and, in maintaining their forms of worship and their creed, they learned the rudiments of republicanism before they emigrated to America". It was emigrants from these colonies who, almost a century later, largely peopled the Carolinas and from whose strength of mind, character and religious convictions stemmed this church.

Emigrants from Ireland, of the Protestant faith, the first to seek freedom in America, came into this country by two main gateways, one stream entering through Philadelphia by way of the Delaware river and the other through Charleston, S. C. Those who came in at Charleston scattered North and West towards North Carolina and Tennessee, while those entering at Philadelphia eventually came South from Pennsylvania to Virginia, in which state, near Winchester, a colony from Ulster settled about 1736, and to North Carolina, and were found especially on the Catawba river. While there were a few earlier settlers from England and Scotland, the first authentic settlement of these immigrants, west of the Yadkin river, was in 1746.

In 1699 Francis McKemie, an emigrant from Scotland, a graduate of Glasgow University, a licentiate of Laggan Presbytery, became pastor of the Presbyterian church of Snow Hill, Maryland, and organized the first American Presbytery, the Presbytery of Philadelphia, in 1705 and the first Synod in 1716, the Synod of Philadelphia. This Synod, until another Synod was formed, included North Carolina in its boundaries and it was to this Synod that these early settlers had to look for religious instruction. Therefore, as early as 1744, they made their first request to this Synod for missionaries.

The first missionary, whose record is extant, was Hugh McAden (also spelled "McCadden"), then a licentiate of New Brunswick Presbytery, who visited New Hanover Presbytery in 1755-6. This Presbytery, formed from Newcastle, (Pennsylvania) Presbytery, was established in 1755 and embraced all the territory, including North Carolina, which extended indefinitely South and West of "Mr. Hogg's congregation" on Opequan, near Winchester, Virginia, although there was then an independent Presbytery in South Carolina. Mr. McAden was subsequently dismissed, in 1759, by Newcastle Presbytery to New Hanover and served the first part of his ministry in Duplin, the oldest Presbyterian settlement in North Carolina and in the Presbytery. (Orange Presbytery was formed from Hanover on September 5th., 1770.)

The minutes of the Presbytery of New York and New Jersey for 1764 show that a number of petitions for supplies were presented from North Carolina and, in response, David Caldwell, a licentiate of New Brunswick Presbytery, was appointed as a supply under the direction of New Hanover Presbytery. Friends among the emigrants to North Carolina, who had known him in Pennsylvania, had invited Mr. Caldwell to visit them after he was licensed, with a view to becoming their



minister, and this he did in 1764. In the meantime immigration into North Carolina had continued. Buffalo Church had been organized in 1756. Settlements had been formed on Alamance creek, and in 1764, the year of his visit, Alamance Church was organized by the Rev. Mr. Henry Patillo. Mr. Caldwell was again, in 1765, sent as a missionary to this territory and was called to be their minister by these two churches, Alamance and Buffalo. He was ordained as a minister by New Brunswick Presbytery on July 5th., 1765 and dismissed to New Hanover Presbytery. Although serving as minister of these two churches in the meantime, he did not join New Hanover Presbytery until September 11th., 1767 and it was not until July 3d., 1768 that he was officially installed, at Buffalo, as Pastor of Buffalo and Alamance churches by the Rev. Mr. Hugh McAden, the first missionary to North Carolina. (It is interesting to note that Mrs. Lynn B. Williamson and her daughter, Mrs. Nathaniel M. Ward, both members of the First Presbyterian Church of Greensboro, N. C., and Mrs. Williamson's sister, Mrs. J. W. B. Reid, residents of Greensboro, are direct descendants of Mr. McAden.)

Because of the far reaching influence of his character and work a short sketch of Mr. David Caldwell seems appropriate. He was born on March 22nd., 1725, in Lancaster County, Pennsylvania, the son of a substantial farmer of excellent character. After receiving the rudiments of education, he was apprenticed to a carpenter and served until he was twenty-one years of age. After working at his trade for four years he was converted and became obsessed with a desire for an education in order to become a minister. By hard work and sacrifice he achieved this desire and received his B.A. degree from Princeton University in 1761, where he later studied Theology. He was taken under its care by New Brunswick Presbytery on September 22nd, 1762, was licensed on June 8th, 1763 and, in 1764, came to North Carolina as a missionary, becoming Pastor of Buffalo and Alamance in 1768. His salary was \$200. per year and, as he could not live on this, he bought and operated a farm. He also opened and operated in his home, until age prevented, a classical school, the second such school in permanence and perhaps the first in usefulness in upper Carolina. Five of his pupils became Governors, a number became Judges, about fifty became ministers, many very able and prominent, and a large number became lawyers and physicians. In his pastoral work he soon found that his parishioners needed ministry to their bodies as well as to their souls and, as there was no doctor

available, he supplied this ministry, dealing at first only with minor ailments. Later, however, a Doctor Rush practiced for a short time in his congregation and, when he departed, his medical books fell to Mr. Caldwell. He studied these books and, as a result of the knowledge thus gained, treated not only the minor but also the major troubles of his people and achieved quite a reputation as a physician. Because of his prominence and influence he was subjected to indignity and suffering during the Revolution. He declined to be considered for the Presidency of the University of North Carolina when it was organized, but the Trustees conferred on him the degree of Doctor of Divinity. He died on August 25th., 1824. In 1766 he married Rachel, the third daughter of Rev. Mr. Alexander Craighead, a woman of such character and attainments that the saying was current that "Dr. Caldwell makes the scholars, Mrs. Caldwell makes the ministers".

Buffalo and Alamance churches are the oldest and were, for a long time, the largest churches of the Presbyterian faith in Guilford County and probably the largest of any faith, and the First Presbyterian Church of Greensboro, because of the atmosphere created by, and the addition of members from them, is really the daughter of these two splendid churches. In fact the man immediately responsible for the organization of the First Church was a child of Alamance.

## CHAPTER II



WHEN Guilford County was formed from Rowan and Orange Counties in 1770, the County Seat was at Guilford Court House, later named "Martinsville" in honor of Alexander Martin, the first Governor of North Carolina. In due course it was realized that this site was too far from the center of the County, so forty two acres of land about five miles Southeast of Martinsville were bought from Ralph Gorrell and on this land the town of Greensboro was established, incorporated and made the County seat in 1808. It was laid off on the 17th. of May and named "Greensboro" in honor of General Nathaniel Greene, Commander of the American forces in the battle of Guilford Court House, which was fought on March 15th., 1781. The County Commissioners to whom the Gorrell land was deeded were Charles Bruce, William Armfield, Hugh Forbis, David Caldwell, Jacob Clapp, Jacob Mendenhall and George Swaim, most of whom were probably Presbyterians, as was Ralph Gorrell. The town thus incorporated was a mere hamlet and its population in 1824, when the Presbyterian Church was organized, consisted of only about two dozen families.

In the year 1800 the Rev. Mr. William Denny Paisley became the fifth Pastor of the Eno and Hawfield Churches. The son of Colonel John Paisley, an officer in the Revolutionary army, and of Mary Ann Denny Paisley, Mr. Paisley was born on October 26th., 1770, into the congregation of the Old Alamance Church. He received his education, both secular and Theological, in the Old Log School of his Pastor, Dr. David Caldwell. He was licensed to preach by Orange Presbytery at Hopewell Church, now in Concord Presbytery, on September 20th., 1794 and was ordained in 1797 or 1798. At the age of twenty-four he preached his first sermon in his pastor's pulpit at Buffalo Church and, in 1799, he married Miss Frances Mebane, the daughter of Gen. Alexander Mebane of Orange County. Gen. Mebane was a member of the Provincial Congress in 1776 and was, in 1793, elected a member of the Congress which met in Philadelphia and served two terms. "Father" Paisley and Mrs. Paisley rode on horseback to Philadelphia to visit her father while he was in Congress. Mrs. Paisley died in 1879.



In the early days of his ministry Mr. Paisley spent three years as a missionary in Tennessee. After serving as Pastor of Union and Lower Buffalo churches, he became Pastor of Eno and Hawfield churches where he remained for twenty years, 1800-1820, and, in 1820, at the age of fifty years, he surrendered this Pastorate and removed to Greensboro.

It was during his ministry at Hawfield that the great revival of 1802 started and it was at Hawfield, and necessitated by this revival that the South had its first Camp Meeting in October of that year.

After moving to Greensboro in 1820 Mr. Paisley, or "Father Paisley" as he became affectionately known, took charge of and conducted here for four years an academy for boys and one for girls. The academy for boys had been opened in 1816 and it is understood that one of its first teachers, probably the first, was John Caldwell, a son of David Caldwell.

When Mr. Paisley arrived in Greensboro it is said there was only one professing Christian in the town, Major James Johnson, a Baptist and, for some time, the only other professors were the members of Mr. Paisley's own family.

During the next four years there was frequent preaching in the academy on the Sabbath and, at the end of that period, it seemed opportune to organize a church and thus, under the influence and guidance of Mr. Paisley, the First Presbyterian Church, which was probably the first church in Greensboro, had her beginning.

After proper notice, a meeting to organize this church was held on the evening of October 3d., 1824 with the Rev. Mr. John Wither-  
 spoon of Hillsboro presiding. At that meeting the church was organized with twelve members, eight white, two men and six women, and four Negro slaves, one male and three female, to wit:—Mrs. William D. Paisley, Mrs. David Mebane, Miss Molly Paisley, Miss Mary Ann Paisley, Mrs. Thomas Caldwell, Mrs. Robert A. Carson, Wm. R. D. Lindsay, Justin Field and, Negroes, Tony, Milly, Molly, slaves of Mr. Paisley and Kezia, slave of Robert Carson. The organization was completed by the election of W. R. D. Lindsay to the office of Ruling Elder and of Messrs. Thomas Caldwell, Robert A. Carson, Dr. John A. Mebane, Christopher Moring and Abraham Gerring, none of whom were communicants, to the position of Trustee. The church, having no Deacons, these Trustees were charged with the duty of managing the temporal affairs of the church. This church was probably the second chartered organization in Greensboro, the

first being "The Patriot", a newspaper which was chartered in 1821 and first published in 1826.

Thomas Caldwell, whose name heads the list of the first Trustees of the church, was the first Clerk of Guilford Superior Court, having held the office when the County seat was at Martinsville. When the present system of courts was inaugurated there were many aspirants for the clerkship but on the day of convening the first court, the Judge, McCoy, a former pupil of Dr. Caldwell's, sent for him and asked him whether he had a son who could discharge the duties of the office. Dr. Caldwell replied that he thought not but consented to go home, look his sons over and report to the Judge the next day. The next morning he entered the Judge's office with a son and, pointing to his son, said, "Here Judge, I have done the best I could". The Judge gave the son the office, which he filled until 1849 to the satisfaction of all. Presumably Thomas Caldwell was this son. During his tenure of office he served in four different court houses. The first was removed from Martinsville to Greensboro and set up on East Market Street; the second, of which there seems to exist no adequate description, was in use from 1820 to 1830; the third, a brick structure located about the center of what is now known as Jefferson Square, and the fourth, also brick, located at the present site of the Jefferson Standard building. Also a merchant, in association with his son, Thomas Caldwell operated a store where Belk's now stands. He received his education in the Old Log School, was a writer and something of a poet. He was a member of Buffalo Church and is buried in the cemetery of that church.

For several years few members were added to the church but in 1831 twenty white members, fourteen male and six female, and six colored members, five male and one female, were received into the church. The organization and early growth of the church was largely made possible by the transfer of members from Buffalo and Alamance, three of the original members, the Paisleys, having come from Buffalo. Among the considerable number transferring later were James and R. M. Sloan, who came by way of Alamance, the Weatherlys, John L. Hendrix and wife, the Abbotts and some of the Whartons.

Although never called to the Pastorate, Mr. Paisley continued to serve the church as minister until 1844 when he gave up the work on account of his health. He died in 1857 at the age of eighty seven. The esteem and love with which he was universally regarded and the

fact that he was one of Greensboro's noblest citizens and greatest benefactors were evidenced at his death by the draping of the chapel in mourning, the closing of all stores and the suspension of all business. Dr. Jacob Henry Smith says that "Mr. Paisley had the honor of setting up the standards of Presbyterianism in Greensboro, and to his piety, fervor, industry, perseverance and zeal, his courage, consistency of Christian character and prayers we are indebted, under God, for a large part of that living, spiritual religion and high-toned morality for which the town of Greensboro was once so distinguished and which still lives, I trust, in the church and families of our own and other denominations". A memorial tablet in honor of Mr. Paisley was placed in the church. During Mr. Paisley's ministry the church grew slowly in members and in strength. Because of the lack of a church building services were usually conducted in Mr. Paisley's academy. This lack of a church building was not only an inconvenience but was a handicap to the work, and, recognizing this, the members, together with other citizens of the town, decided in 1832 to erect a suitable building, a Presbyterian church in which to worship. The membership of the church consisted of thirty eight persons, twenty eight white and ten colored, sixteen of the white members being males. This, the church's first house of worship, was erected on a lot that had been given to the church by Jesse H. Lindsay in 1831 and was first occupied for church services in August, 1832.

The women of the church early realized the need for a church building and were a most important factor in making possible its erection. In order to most effectively give their support to the undertaking they formed the first woman's society in the history of the church, and the second in Guilford County, the other having been organized at Alamance. This society, known as "The Greensboro Female Benevolent Society", was organized early in 1830. (The earliest known record of this society is of August 1830). The purpose of the organization, as stated in this record, was primarily "To assist in erecting a Presbyterian church" and this purpose was achieved by methods popular and effective in women's organizations in most struggling churches. An initiation fee of twenty five cents, with weekly dues of five cents, provided an initial sum, and the society maintained a box into which members and others deposited articles for sale and the members agreed "To take in sewing" and thus the society was able to make its contribution to the cost of the desired church. Following are the names of the original members of this society, whose signa-

tures are esteemed as among the most precious of all the articles in the archives of the church, to wit:—Frances Paisley, wife of Rev. Mr. Wm. D. Paisley, Celia F. Mebane, wife of Dr. John A. Mebane, Julia A. Paisley, later wife of Hon. John A. Gilmer, Jane Shields (Mrs. Wm. Shields), Eliza W. Overman (Mrs. Ben Overman), Annie Cummins, Letitia Humphrey (Mrs. Henry Humphrey), R. Mebane, later wife of Dr. Thos. M. Beatty, Ann Mebane (Mrs. David Mebane), Jane Cumming, Mrs. Frances Moring (Mrs. Christopher Moring), Mary Judkin, Clancy Rich, Anne E. Morehead (Mrs. John M. Morehead), Parthenia P. Dick (Mrs. John M. Dick), Elizabeth Caldwell (Mrs. Thomas Caldwell), Christia Hogg, Lydia M. Hogg, (later Mrs. W. R. D. Lindsay), Catherine A. Gilmer (Mrs. William Gilmer), Charity Dick, Ann Houston (Mrs. Levi Houston), Matilda McLean (Mrs. Jos. Addison McLean), and Mary Morehead (Mrs. Jas. T. Morehead). Frances Paisley, wife of Rev. Mr. Paisley, was the first "Directress" of the society. The lineal descendants of these original members, who are now (September 1944) members of the church are:—James T. Morehead, descendant of Mary Morehead, Miss Pattie Caldwell, descendant of Elizabeth Caldwell, R. J. Mebane, Cummins Mebane, and Robert Mebane, descendants of Ann Mebane, Mrs. Max T. Payne, descendant of Frances Paisley, Miss Lillie Walker, descendant of Ann E. Morehead, Mrs. Thos. Crabtree and Mrs. Allan D. O'Bryan, descendants of Mrs. Parthenia Dick, Kate Lindsay Faulkner, descendant of Lydia M. Hogg, Miss Elizabeth Houston, descendant of Ann Houston and Mrs. Annette L. Tinsley, kinswoman of Jane Shields.

The church, the erection of which was largely due to the inspiration and partly to the efforts of the members of the society, whose names are mentioned, was located in a grove of magnificent oak trees on the lot which was given to the church in 1831 by Jesse H. Lindsay. It was a one story, brick structure forty feet long and thirty feet wide, heated by a large, open fireplace. It had two entrances, the men sitting on one side and the women on the other.

In 1832 the church needed additional officers and, having in her membership enough suitable men to be given official responsibility, on October 24th. elected Silas C. Lindsley, Christopher Moring, William H. Cumming, and Green D. Jordan to the office of Ruling Elder, thus creating a Session of five members.

In 1833 the church organized her first Sunday School with Wil-



liam H. Cumming as the first Superintendent and has maintained it, always under the direction of the Session, to this day.

No regular, continuous records are preserved for the period of eight years, 1832-1840 and, to quote from a sketch by Dr. Jacob Henry Smith, "It is only from the recollections of the older members and occasional and irregular jottings down by some of the Elders of certain facts" that it is possible "To trace any continuous line through these years". The first time records of the Session were submitted to Orange Presbytery, a procedure required in the Presbyterian church, at Milton on April 17th, 1840 and these, consisting of only two pages, were so poorly prepared that the Presbytery criticized them and required them to be corrected. However, despite the lack of records for the preceding eight years, the condition of the church in 1840 reflected a most gratifying growth during that period.

"Father" Paisley, now seventy years of age and growing increasingly feeble, had two assistants who continued to help him supply the preaching and to discharge the Pastoral duties of the church until a Pastor was called in 1844. The Rev. M. Alexander Wilson and the Rev. Mr. John A. Gretter and Silas C. Lindsley, an Elder of the church, were members of the faculty of Caldwell Institute, which was the outgrowth of, or succeeded, the academy which Mr. Paisley had conducted, and these two ministers, Mr. Wilson and Mr. Gretter, both of whom had frequently preached for the church, had accepted the unanimous invitation of the Session to relieve Mr. Paisley of part of his work by preaching, in a "sort of partnership" with Mr. Paisley, at regular intervals during the period 1840-1844. From her organization in 1824 to 1844 about one hundred persons had been received and enrolled as members of the church, but because of deaths and removals the total membership in 1844 was only seventy two.

About 1837, the Hon. John M. Morehead, a citizen whose wife was a member of the Presbyterian Church, established in Greensboro the "Edgeworth Female Seminary" which was formally opened in 1840 and existed until about 1868. This institution appears to have been really an outgrowth of an earlier female academy, taught by Miss Mary Ann Hoge and Dr. D. P. Weir. Governor Morehead was prompted to establish this school by a realization of a need in the community for better facilities for the higher education of girls and by the further and more personal reason that he had five daughters who required such facilities. Edgeworth was a very high grade, non-denominational institution, of a decided religious character,



FACSIMILE OF FIRST PRESBYTERIAN CHURCH OF GREENSBORO, N. C.  
Built in 1832; Length 40 feet, width 30 feet; membership 38



"Presbyterian in its principal, teachers and influence". It attracted pupils from all parts of the state and even further South. These pupils, as did the boys from Caldwell Institute, attended the services of this church and the influence of these services and of the Godly teachers at Caldwell Institute, expanded in the lives of the pupils, is to-day a vital force in the lives of many in Greensboro and elsewhere. Miss Hoge, a devoted member of this church, was the Principal of the Seminary and its music teacher was Heinrich Sneider, just from Germany, who became Choir Director and Organist for the church and not only provided music for her services but gave many concerts in aid of her causes.

During the war between the states the Seminary became a hospital for wounded soldiers, both Southern and Northern, but, after the war, it was re-opened under the management of Dr. John M. Caldwell. The grounds of the institution, beautifully kept, extended along West Market Street, from Eugene to Cedar, where they joined the grounds of Greensboro College and were long a beauty spot of the town. The original buildings were burned but "Blandwood", the home of Governor Morehead, a part of this property, is still in an excellent state of preservation.

The following advertisement of the Edgeworth Female Academy which appeared in "The Presbyterian" of July 9th, 1847, a religious paper published in New York and Philadelphia, is of interest because it shows the extent of the territory to which this school catered and also the scope of its curricula. The copy of the paper from which this is quoted was originally the property of "Father Paisley".

"Edgeworth Female Academy—Greensboro, North Carolina—Rev. Professor Morgan, Principal—Governor J. M. Morehead, Founder—The term of 10 months, or one entire year, will commence on the 1st. of July, and close early in May. The expenses for the year are, Board and English tuition, \$150. The French, Italian, Latin or Greek languages \$20. Drawing or painting in Water Colours, \$20. Painting in Oil Colours, \$10. Music on Piano, Guitar or Organ, with singing, \$10. Use of instruments, \$6. Fifty dollars to be paid on entering, half the bill in January and the remainder at the close of the year. The Institution is furnished with a valuable Library and Apparatus, and is organized with special reference to completing, on Christian principles, a thorough education both comprehensive and ornamental".



## CHAPTER III

### THE SECOND CHURCH



COMPLETE records of the church for the period from 1836 to 1858 are lacking but enough exist together with various memoranda and authentic statements from people who know, from which to get the salient facts and to present the story of her operations during this period.

In 1836 the church suffered the loss of two of the earlier members of the Session, one by death and the other by removal from the town. Christopher Moring died on August 27th., 1836 and Green D. Jordan moved from the village in that same year.

Christopher Moring, who had been one of the first Trustees of the church, was a substantial business man, of integrity and high character. He operated a hotel near the present site of the King Cotton Hotel, patronized by many travellers, and the arrival and departure of stage coaches, with horses champing at their bits and coachmen cracking their whips, were impressive events for the village.

Green D. Jordan came to Greensboro from Louisburg, N. C. The records of the church contain very little about him. However, it is known that he left no descendants and that he sleeps in Green Hill Cemetery in Greensboro.

The impairment of the Session, occasioned by the loss of these two Elders, was restored in part by the election of William S. Rankin as an Elder in 1839.

During the time from April 17th., 1840, when the Session records were first submitted to Presbytery, to October 3d., 1843, three years and six months, the Session met twelve times, sometimes in the church but more often in the office of Silas C. Lindsley. These meetings were well attended by the Elders and either Rev. Mr. Paisley or Rev. Mr. Alexander Wilson, and frequently both, also attended. During this time about twenty members were added to the church. The records show that the church had a library, probably religious in nature, which was maintained for a few years and then was merged with the Sabbath School library. The Elders, in rotation, acted as Librarian for terms of six months, and any one retaining a book from the library for longer than a month was subject to a fine of one cent a day for the excess time.

The congregation raised money for the purchase of religious pub-

lications as they were issued by the Board in Philadelphia and held a "monthly concert for prayer" at which collections were taken for Missions. Realizing the vital importance of adequate information, steps were taken by the Elders to provide Confessions of Faith and Catechisms and plans were formed for the catechetical instruction of the members and, on March 29th., 1841, it was resolved that the Lord's Supper be celebrated quarterly; that "none without requisite credentials be invited to preach from the pulpit" and that the pulpit was to be refused "to females under all circumstances". Eleven Session meetings were held in 1843, at one of which it was reported that the amount collected for Foreign Missions, "at monthly concerts", from March 1839 to May 1843 was \$318.48, an average of \$73.76 per year. It is evident from this and other data on the subject that this church, from its struggling infancy, was missionary in spirit, believing that no church which lived for itself alone could properly represent the Master.

In October 1842 Dr. David C. Mebane, Dr. David Park Weir and Mr. Watson W. Wharton, having been elected by the congregation, were ordained and installed as Elders.

A meeting of the Session was held on Tuesday, October 3d., 1843 in Elder Lindsley's study. The meeting was presided over and opened with prayer by Mr. Lindsley, the other Elders present being D. P. Weir, W. H. Cumming, W. W. Wharton and W. R. D. Lindsay. This meeting decided that the church should have a Pastor and, on motion of Elder Lindsley, it was unanimously resolved to submit the name of the Rev. Mr. John A. Gretter and to recommend him to the congregation as suitable for the Pastorate. Accordingly a congregational meeting was duly held on October 23d., 1843. The Rev. Dr. John Witherspoon, who had presided at the organization of the church nineteen years before, and who was present by invitation, moderated the meeting. The congregation unanimously elected Mr. Gretter as their Pastor and a call, completed in the proper form, was extended to him. He was Professor of Mathematics in Caldwell Institute at the time. Mr. Gretter accepted the call, resigned his position as Professor, effective presumably at the end of the school session, and at once began his ministerial duties. He was formally installed as Pastor on Friday, April 5th., 1844.

John Augustus Gretter, the son of Michael and Joanna Hewlett Gretter, was born in Richmond, Va., on September 28th, 1810. He obtained his education in the schools of Richmond and at the Uni-

versity of Virginia. As Captain of a boys' military company in Richmond he marched, with sabre in hand, to meet LaFayette when he visited America in 1824 and his sabre is said to have been a prized possession of his grand children. In February, 1831, he became Professor of Mathematics in an Academy in Huntsville, Ala., and, during his first vacation, spent in Richmond, he was converted and the whole plan of his life changed. In August, 1831, he married Miss Charlotte Winn, of Charlottesville, Va., and in October, 1831, both joined the Second Presbyterian Church of Richmond of which Rev. Mr. Stephen Taylor was the Pastor. Mr. Gretter entered Princeton Theological Seminary but, finding the climate unfavorable, he returned to Virginia and studied Theology and Biblical Literature under Mr. Taylor. He was licensed by East Hanover Presbytery in 1833 and ordained to the full work of the ministry in September, 1834. He moved to Greensboro in the Spring of 1836 to become instructor in Mathematics at Caldwell Institute. While doing this work he preached for several years to the Bethel and Sun Grove congregations and, later, at least once a month, to the Greensboro congregation until he was called to be their Pastor. His salary, which had been considerably less, was increased by the Greensboro church, on March 8th, 1852, to one thousand dollars a year, retroactive to January 1st, 1851. Mr. Gretter died on January 21st, 1853, preceding Father Paisley into death by several years. He was forty two years, three months and twenty three days of age when he died. The Rev. Mr. John M. Sherwood preached the sermon at Mr. Gretter's funeral. His grave is in the old church cemetery, surrounded by members of his family and many of his congregation. His father, Michael Gretter, presented the church with a silver Communion service in his memory and this service, consisting of two silver goblets, two silver plates and a tankard, was regularly used until individual cups were adopted by the church. Mr. Jesse H. Lindsay presented a silver bowl to Mr. Gretter who used it as a baptismal font until a marble font was installed. He then, as a gracious gesture, returned it to Mr. Lindsay. This bowl subsequently became the prized possession of the family of Mr. C. G. Wright, a grand son of Mr. Lindsay. In 1857 a tablet to Mr. Gretter's memory was placed on the East wall of the church.

Many amusing occurrences are affectionately related in connection with Mr. Gretter. Among them is this one: some of the mischievous boys in his congregation decided to play a joke on him; so late one night they went into his carriage house, took his carriage out and

hauled it about two miles, to the edge of the village. Mr. Gretter found out where it was and had it brought back. Thinking it would be a lot of fun to repeat the trick, these boys, some nights later, again hauled the carriage to the edge of town. When they got there and were ready to return, Mr. Gretter, who had hid in the back of the carriage, raised up, thanked the boys for a pleasant ride and had them haul him back home in the carriage. Crestfallen, the boys took him back and thenceforth the carriage was safe.

During Mr. Gretter's pastorate several important things happened. A pipe organ, the first to be used in Greensboro, was installed in the church in 1849 at a cost of one thousand dollars. For fifty years it was the only pipe organ in the town. In connection with this organ Mrs. Annie Morehead Whitfield, in writing her recollections of this period, said that when the progressives wanted a choir, with Mr. Petersilia playing a bass violin, many were horrified but that this was nothing compared to their horror when, as her set came upon the scene, an organ was suggested. However enough money was subscribed to get the organ and when it was put into use "Mr. Peter Thurston kept himself busy coming in to pray and hear but running out to the vestibule when 'that thing began to sound'." She adds that "There never was a more typical Scotch Presbyterian church, I reckon—such reverence for the house; for the preacher, who was like God in his absolute power and authority; such subdued salutations; such whispers. What would the young folk of this day do?"

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William Robertson David Lindsay, son of Samuel Lindsay and Henrietta Causey Lindsay, grand son of Robert Lindsay, an emigrant from Scotland who settled in Guilford County, was born about two miles from Greensboro in the Deep River section in 1800. He moved into Greensboro, where he remained until 1853. He was a merchant, one of the most prominent citizens of the community and a leader in his church.



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## 22 HISTORY OF THE FIRST PRESBYTERIAN CHURCH

The records show that, before Mr. Gretter became Pastor, the congregation raised five or six hundred dollars for division among the ministers who had been jointly serving the church, among them Mr. Gretter himself. It was customary, during the service of these ministers, for about a hundred boys from Caldwell Institute and a hundred girls from Edgeworth Seminary to attend the church services but these boys were lost to the congregation during Mr. Gretter's first year as Pastor by the removal of the Institute to Hillsboro. The Seminary, however, continued to flourish during his Pastorate.

The condition of the church during Mr. Gretter's Pastorate is revealed in the following report by the Session to Orange Presbytery.

### *Sessional Reports During Dr. John A. Gretter's Pastorate*

Year	1844	1845	1846	1847	1848	1849	1850	1851	1852
Added on									
Examination	7	11	7	3	42	5	5	1	2
Added on									
Certificate	2	6	2	7	9	1	7	3	1
Colored Members					8	8	10	7	7
Total Members	72	81	88	95	137	136	137	133	134
Adult Baptisms	3	5	3	1	15	3	1	1	
Infant Baptisms	2	10	7	9		8	21	8	9
Families								55	57
Home Missions	\$ 20.	20.	92.	83.	83.	199.	92.	63.	75.
Foreign Missions	\$101.	125.	124.	169.	233.	217.	159.	154.	200.
Education	\$ 16.	50.	52.	55.	55.	82.	82.	564.	65.
Publication	\$.		100.	12.	12.				
Expenses and									
Salaries	\$600.	600.	600.	800.	800.	800.	800.	900.	900.
Miscellaneous	\$ 35.	19.	98.	46.	1.	155.	11.	34.	160.

The Rev. Mr. John M. Sherwood, who had left the Seminary in 1852 and had been assisting Mr. Gretter during the latter's illness, was invited to, and supplied the pulpit for the year beginning July 1st, 1853, at a salary of \$500. He then became Pastor of a church in Washington, N. C., being installed there in December, 1854, and was subsequently Editor of the North Carolina Presbyterian, which position he held until his death.

As the church grew in numbers and activities the first building became inadequate and the congregation decided to erect a more commodious and better arranged church. Therefore, in 1845, during Mr. Gretter's pastorate, the second church building was erected on the site of the first church. The corner stone was laid on September 1st. of that year but the building was probably not completed until 1846, hence most records refer to it as "the church of 1846". The church was built of brick, was sixty four feet deep and forty four feet wide, with galleries for colored people, and had a seating capacity of five hundred. A lecture room, on its North side, was included in this plant and the cost of the whole was twenty three thousand dollars. The population of the town at that time was eighteen hundred and the membership of the church was eighty three.

The articles placed in the corner stone of this, the second church edifice, and which were also placed in the corner stone of the third church building, were a Bible, a Confession of Faith, a list of members (83 September 1st, 1845), a Raleigh Register of September 23rd, 1845, copies of the Greensboro Patriot of May 24th., August 16th., and 23rd, 1845, a Richmond Watchman and Observer of August 23d., 1845, a Philadelphia Presbyterian of August 30th., 1845, a New York Observer of August 23rd, 1845, a book Catalogue of the Board of Philadelphia, a Presbyterian Almanac of 1844, a one-half cent piece and a one cent piece and a leaden tablet with the following inscription on the face: "August 24th, A.D., 1845. In the corner-stone of this building, erected for the worship of God by the Presbyterian congregation of Greensboro, N. C., we deposit this tablet. Pastor Rev. John A. Gretter, Elders—W. R. D. Lindsay, S. C. Lindsley, Wm. Rankin, W. H. Cumming, W. W. Wharton, D. C. Mebane and D. P. Weir. Architects—James D. Whitice and H. C. Worth. President of the United States, James A. Polk of Tennessee. Governor of N. C., William A. Graham of Orange County, N. C. Population of Greensboro, 1800" and on the obverse side "Building Committee—John M. Logan, Jed. H. Lindsay, James Sloan, Jesse H. Lindsay, and D. P. Weir. First sermon in the Lecture Room July 13th, 1845. Libellis Memorialis Sept. 1, 1845."

## CHAPTER IV



It has been said that whenever the community or the state had need of a man of ability and character to discharge some public trust such a man was automatically sought, and found, among the members of the Session of the Presbyterian Church of Greensboro and this was no less true of the church in her infancy than in her maturer years. Among the membership of the church at this time was one Elder, who was notable not only because of his private life but because of his service to his community and to his state; there were two Elders whose personal service to the community distinguished them; and a member and affiliate of the church who were also distinguished for similar services.

Jesse Harper Lindsay was born at Martinsville on December 17th., 1808 and was brought to Greensboro in infancy. He graduated from the University of North Carolina in 1827 at the age of nineteen, delivering one of the orations at the Commencement. He then entered the mercantile business with his brother, Jeduthun H. Lindsay, but retired from this within a few years. At that time Greensboro had about three hundred inhabitants, one hundred and twenty four of whom were taxable polls. The town had five stores and three saloons and its real estate was valued at \$5395.00. Its total annual income, from all sources, was \$160.00. At the age of twenty four Mr. Lindsay was elected a Commissioner of Greensboro and, in 1840, was authorized, together with James Sloan and Dr. John A. Mebane, to set out trees on Elm and Market Streets, which they did at a cost of \$34.50. To these men the town was long indebted for the beautiful elms, which were a source of pride and joy and from which one of these streets got its name. He represented Guilford County in the House of Representatives in 1835, 1836 and in 1838 and in the Senate in 1844.

Before the war of Secession he was made Cashier of the Bank of Cape Fear, the only one of the three banks in the town which survived that struggle and which was, for years, the only bank in the town. He became, and served with consummate skill, as President of the bank. His ability was so widely recognized that people of all classes, from all over the state, sought his advice. Governor Zeb. Vance, a great admirer, was one of these. On one occasion Mr. Vance, calling on Mr. Lindsay, said: "Jesse, I am to stump the state against Tom Settle. Now Tommy is not only a big, fine looking fellow, but he



wears good clothes. Look at this shabby suit, it is the best suit I have and I haven't the money to buy even a pair of pants." Mr. Lindsay lent him the money with which to buy two suits. On another occasion Mr. Vance said to him "The boys are asking my advice on certain financial questions. I want a half hour with you so that I can find out what they are."

Mr. Lindsay was a devout Christian. He was elected an Elder in 1849, was for many years Treasurer of Orange Presbytery, was also Treasurer of the Synod of North Carolina and, later, of the General Assembly. He married his cousin, Amelia Gozeal Ellison. Mr. Clem G. Wright was his grand son. He died on December 2d, 1886. He it was who gave the church the site on which her first three buildings were erected.

Mr. Lindsay's home, a large house, stood on the present site of the O. Henry Hotel and was occupied by his grandson, Mr. Wright, until it was torn down to make room for the hotel. Its beautiful Southern garden, with its great magnolias, ivy covered stumps, fountain and myrtle covered ground, remained intact and gave pleasure for many years.

Jeduthun Harper Lindsay, brother of Jesse, was born in Martinsville on October 8th, 1806, and moved to Greensboro in 1821 at the age of fifteen. He operated a saw mill and merchandized in partnership with his brother. A man of sterling worth, he was elected Town Commissioner for the years 1837, 1839, 1840, 1861 and for several years thereafter. He was town Clerk in 1837 and 1838. Prominent in County affairs, he was Chairman of the County Court, member of the finance committee and performed such other duties as were assigned to him by his fellow justices. He was County Auditor for a time and when the Court House, built in 1858, was burned in 1872, he was appointed to take charge of replacing it, which was done at a cost of \$21,000.00. He received little pay for his labors but, to him, performance of duty was its own reward. He sometimes served in the humblest capacities. In 1837 the men of the town were divided into teams and were required to work the streets and he did his part under Henry Humphrey as Overseer. Deponent faileth to say whether or not he did a better job than is now done. A reverent Christian, he died in 1881, aged seventy five. In 1854 he gave to the church, as a hitching lot, the lot adjoining the lot which had previously been given by Jesse H. Lindsay.

Silas C. Lindsley, an educator, was a teacher in Caldwell Institute

and there left the imprint of his character on the many boys who attended that school. He was elected a Ruling Elder in the church on October 24th, 1832, and continued in office until his death on August 27th., 1836. He it was who nominated Mr. Gretter for Pastor of the church.

John Motley Morehead, a connection of the Greensboro Presbyterian Church, may properly be included among the eminent men of the state who were called to her service from this church. He was born in Pittsylvania County, Va., on July 4th, 1796, and came to North Carolina two years later, at which time his family moved to Rockingham County. He attended the academy of Dr. Caldwell, whom he greatly revered and who, at the age of ninety, took him as a pupil because of a promise made to his father years before. He received his higher education at the University of North Carolina from which he graduated in 1817. He studied law under Judge Murphy, was admitted to the bar in 1819 and, in 1821, married Miss Ann Eliza Lindsay, sister of Jesse H. Lindsay, a member of the Presbyterian Church, a devoted and consecrated Christian and one of the historic women of the community. A resident of Greensboro, he felt the need for higher educational opportunities for women, and, in 1827, on land which came from his wife, established Edgeworth Female Seminary here. The pupils of this school, about a hundred annually for some thirty years, drawn from all over the state and elsewhere, by their attendance upon the services of the Presbyterian Church and their connections, contributed much to the pre-eminence of the church in the Synod. "Blandwood", the beautiful home of Mr. Morehead, is located on part of the original grounds of the school. The school building was burned. Mr. Morehead served in the Legislature of North Carolina and, in 1841, was elected Governor of the state and continued in that office until 1845. Recognized as one of the great Governors of the state, he was a tremendously constructive force in her progress. He realized the need for adequate transportation facilities and devoted much of his time and influence to the construction of railroads and became known as the "Great Railroad Governor". Dr. R. D. W. Connor says of Gov. Morehead "Once in every age appears one individual, both architect and contractor, both poet and man of action, to whom is given both the power to dream and the power to execute and such men write themselves deep in their country's annals and make the epochs of history. In the history of North Carolina such a man was John M. Morehead." Governor Morehead

was a warm friend of Henry Clay and, in 1848, was President of the National Whig convention which nominated Zachary Taylor for the Presidency of the United States. Mrs. Pierce C. Rucker and her children and Mrs. John W. Simpson, Jr., a member of this church, and her daughter, also a member, are direct descendants of Governor Morehead. He died at Rockbridge Alum Springs, Va., on August 28th, 1866, and is buried in the old cemetery of the Greensboro Church, (now the Civic Center). *Greensboro Historical Museum*

All the officers of the church in her early years were men notable for their high character and for their devotion and service to her and to their community and are worthy of a much greater attention than the simple mention of their names, but such attention is impossible because of the lack of adequate information in the records of the church. However short sketches of them are possible and may appropriately be included.

Judge John Alexander Gilmer was born in Greensboro, the son of the Hon. John Adams Gilmer, a distinguished citizen for whom, as a lasting memorial, Gilmer Township was named, and of Juliana Paisley, daughter of the Rev. Mr. William D. Paisley, a parentage to which may be largely attributed the outstanding qualities and gifts of the man. He was noted, as a soldier in the war between the states, for his courage and valiant deeds and became Colonel of his regiment. He was wounded at the battle of Fredericksburg and, when the litter bearers attempted to rescue him, called to them "Remove these poor fellows first. I can wait." Samuel Weir, the son of Elder Dr. David P. Weir, was killed in an attempt to rescue him. Colonel Gilmer was wounded a second time in the battle of Bristoe Station, Va., and the bullet which wounded him passed through the body of Major Robert D. Weatherly, of the Guilford Grays, and killed him. Judge Gilmer joined this church on February 16th, 1861, and served her faithfully throughout life as a student and teacher in the Sabbath School, as leader of Prayer meeting, as a visitor to the sick and bereaved, as a member of the choir and as Elder. Dr. Jacob Henry Smith says of him "As a Bible student and speaker on any and all subjects, he was forceful and effective". He was as distinguished as a jurist and statesman as he was as a soldier. He was elected Judge of the Superior Court and held this position until 1891, when he resigned to attend to his law practice. It was felt that the bench was poorer when he was lost to it. His wife was Sallie Lindsay, the youngest daughter of Jesse H. Lindsay. Born in 1838, he was elected Elder on January 23d,

1867 but declined at that time to accept the office. He was again elected in 1879.

James Sloan, a member of the first Diaconate elected by the church, was born at Lexington, Va., the second son of John Sloan, a native of Donegal, Ireland, and Mary Shields of Rockbridge County, Va. With his two brothers he came to Greensboro in 1827 and engaged in the mercantile business with an Uncle, Robert Moderwell Sloan. In 1833 he married Sarah Brown Johnston of Orange County, and to this union six children were born. He was active in the affairs of the village. He became an Alderman and was one of a committee of three, who, in 1854, purchased the site for Greensboro's first public school, the site adjoining the property of the church. As an Alderman he was instrumental in planting the elm trees which beautified and gave its name to the main street of the town. He was outstanding in character and a conservative and successful business man. He joined the church on October 13th, 1849, was ordained a Deacon on November 25th, 1849, and served until September 28th, 1878, when he was dismissed to another church. He died in 1888 in Reidsville, at the home of his son, but was buried by the side of his wife in the grave yard of this church.

## CHAPTER V

**I**N the Spring of 1853, during the period in which the church was supplied by the Rev. Mr. Sherwood, it was decided to secure a permanent Pastor, and the choice of the church fell upon Rev. Mr. Jacob Henry Smith of West Hanover Presbytery, then a resident of Halifax Court House, Va., and principal of the Samuel Davies Institute, a high school under the care of that Presbytery. The call was duly extended to Mr. Smith, who visited Greensboro in the following August but felt constrained to decline the invitation. The church thus being still without a Pastor, the congregation held a meeting on the 26th of July, 1854, and unanimously extended a call for the pastoral services of Rev. Mr. J. Jones Smyth, who was a member of Fayetteville Presbytery. On the 9th of August, Mr. Smyth accepted the call and said that, subject to ratification by Fayetteville and Orange Presbyteries, he would enter upon his duties on January 1st, 1855. In order that the congregation might have preaching services in the meantime, he secured the services of Mr. Martin McQueen, a licentiate of Fayetteville Presbytery who had just completed his Theological course at the Columbia, S. C., seminary, and who, later, was Pastor and Stated Supply of Carthage, Union and Bethesda churches of Fayetteville Presbytery. Mrs. Whitfield, in her "Recollections" says that when "Mr. McQueen, a tall, angular, raw-boned Scotchman, would say 'My Breth-er-in' a thousand times, more or less, the Edgeworth School girls, who sat around the pulpit, would punch each other in the side and tie a knot in a string, which was brought to church for the purpose, and when he would throw his overcoat over his head, to get it over his broad shoulders, Milly Dick, from her high seat in the Synagogue, would exclaim 'look out for the ceiling.' "

In 1854 Jeduthun H. Lindsay gave to the church the lot North of the Lecture Room on which the Smith Memorial building was later erected.

As agreed, Mr. Smyth entered upon his Pastoral duties on January 1st, 1855 and was installed on June 27th. in that year. The Rev. Mr. Eli W. Carruthers presided and preached the sermon and Cyrus K. Caldwell delivered the charge to the Pastor and to the congregation. The relationship thus established lasted for nearly four years. It was during this period, in the summer of 1857, that the tablets to the



memory of "Father" Paisley and Rev. Mr. John A. Gretter were purchased and attached to the wall.

A congregational meeting was held on October 25th, 1858, at which a letter from Mr. Smyth was read but the meeting adjourned without action on the letter, "The paper being considered out of place, as well as wanting in proper spirit." At a subsequent congregational meeting, held on November 8th, of which Mr. R. P. Dick was Moderator and Mr. D. P. Weir was Secretary, a letter from Mr. Smyth was read, in which he asked the church to join with him in requesting Orange Presbytery to dissolve the Pastoral union. The church complied with Mr. Smyth's request but asked him to continue his service until the first of the following January and unanimously resolved to pay his salary in advance until April 1st, 1859. Accordingly, Orange Presbytery dissolved the relation on November 13th, 1858 and, by its order, Rev. Mr. C. K. Caldwell preached to the church on January 23rd, 1859 and declared the church vacant. Mr. Smyth, having accepted an invitation to the church in Shelbyville, Indiana, left Greensboro, with his family, for that place on Tuesday, the first of February, 1859.

On January 2nd, 1855, the women of the church, with their customary zeal and in order to give the church the force of their combined support, organized the "Ladies Sewing Society." This society, with an initial membership of thirteen, which soon increased to twenty-three, was really the successor to the "Greensboro Female Benevolent Society." Mrs. Jesse H. Lindsay was its first President and Miss Isabella Logan its first Secretary and Treasurer. The other members were Mrs. R. G. Lindsay, Mrs. Susan I. Weir, Mrs. Marian C. Sterling, Mrs. George A. Lanear, Mrs. Letitia H. Walker, Mrs. Jed H. Lindsay and Misses Annie R. Lindsay, L. Dewey, Annie W. Dick, K. Mebane, and Margaret G. Weatherly. The initiation fee was fifty cents. The purpose of the Society was to raise money for the needs of the church by making articles for sale and by entertainments. In these ways the Society earned \$752.30 in 1855, of which one hundred dollars were expended for books for the Pastor's library and the remainder for repairs to the church.

An interesting development in connection with this Society, and one which reflects the fine attitude of the women of Greensboro to the Presbyterian Church, was the organization, on January 9th, 1861, by the "Ladies of Greensboro" of a Sewing Society "To unite their labors for the success of the Sewing Society of the Presbyterian Church" by raising money through fairs and otherwise "For bene-

volent objects, missions and church improvement." The officers of this Society were six Managers, four Associate Managers, a finance committee and a Secretary and Treasurer. A fee of fifty cents entitled any woman to membership. A provision of the Society was that withdrawal from membership was permissible only by a majority vote of the members. The records of the church do not contain a report of the accomplishments of this Society, nor do they state how long it survived.

When Mr. Gretter became Pastor the church had seventy-two members. During his eight years of service one hundred and twelve were added, seventy-six on profession of faith and thirty-six by transfer from other churches, but, during this period a number were lost by death and removal, leaving a net membership, in 1853, of one hundred and thirty-four. During the seven years in which Mr. Sherwood, Mr. McQueen and Mr. Smyth were Pastors one hundred and sixteen members were added, seventy-nine on profession and thirty-seven by certificate, but, because of losses, the net membership at the end of the period, was one hundred and eighty-two and about seventy-five of these, most of whom had been pupils of Edgeworth Seminary, were non-resident.

The contributions to the church during these periods were, considering the small membership and the existing conditions, remarkably generous and showed clearly the devotion of, and the realization of the fact by, the members that their possessions were the gift of God and that they owed a considerable part of what they had to the support of His work. This attitude of heart and way of expressing their love have marked the membership of the church throughout her existence.

During Mr. Gretter's Pastorate the church contributed to benevolences \$3,862, and, to congregational uses and Pastor's salary \$6200, a total of \$10,062.00, and, during the following seven years the contributions to benevolences were \$7,110.00 and, for local needs and Pastor's salary, \$11,271.00, a total of \$18,381.

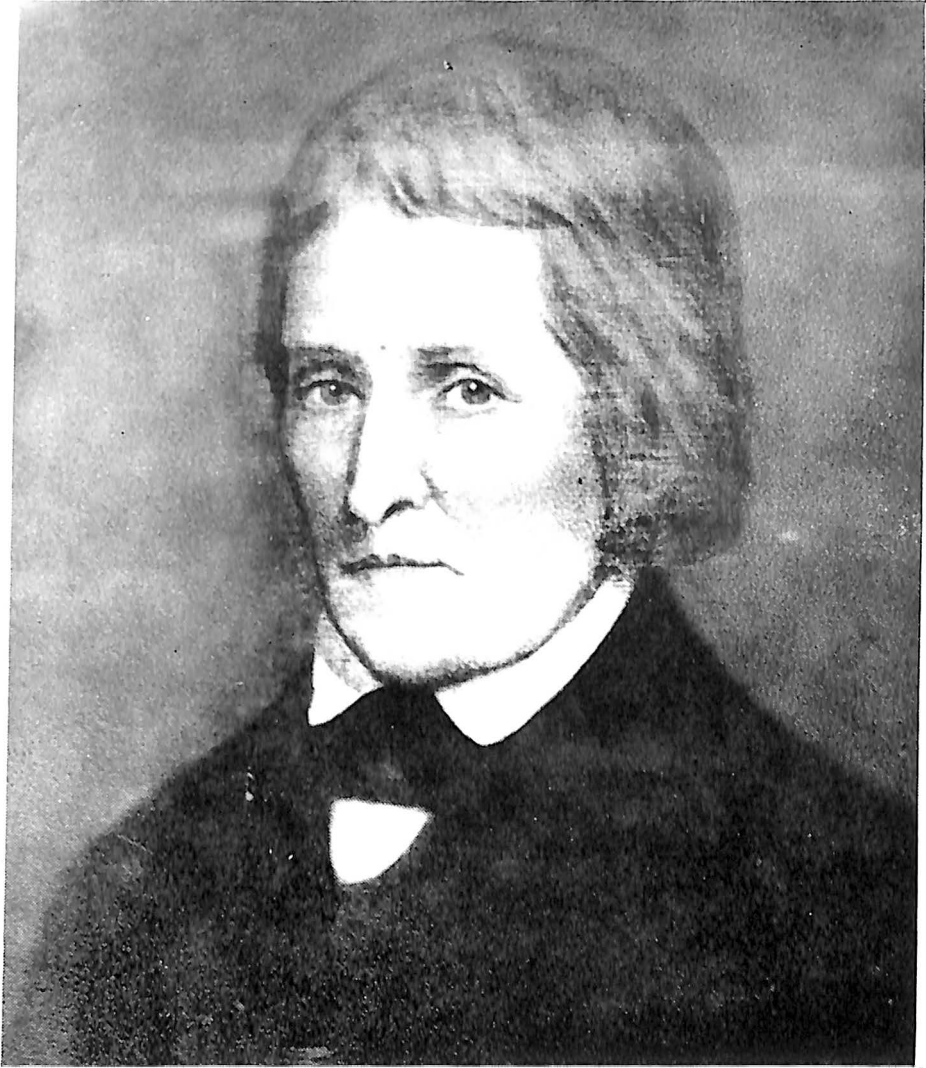
The church is in possession of the minutes of the meetings of the Session from May 16th, 1858, and of those of the Bench of Deacons from May 26th, 1860 down to the present time and these are valuable, not only as records of the acts and proceedings of these two bodies of the church, but also as sources of information as to her growth and as to the faith and belief which have always caused and distinguished that growth.

*Statistical Report to Presbytery for the years 1852-1858, Inclusive.*

Year	1852	1853	1854	1855	1856	1857	1858
Added on Examination	3	3	34	4	7	3	25
Added on Certificate	2	4	5	7	6	5	8
Colored Members	8	8	7	7	11	11	14
Total Membership	134	135	163	171	169	165	182
Adults Baptized	...	1	7	2	3	...	3
Infants Baptized	8	4	14	9	8	7	13
Families	56	57	60	...	...	...	...
Children in Sabbath School	...	...	...	125	125	80	90
Home Missions	\$ 66.	54.	59.	94.	77.	96.	482.
Foreign Missions	\$ 136.	149.	228.	259.	242.	191.	656.
Education	\$ 53.	47.	117.	52.	45.	59.	445.
Publication	\$ 51.	64.	...	66.	53.	45.	52.
Congregational and Pastors'							
Salaries	\$1400.	1450.	600.	1993.	2500.	1598.	1730.
Miscellaneous	\$ 191.	275.	776.	353.	478.	375.	148.

Legacies of \$400. each should be added to Foreign and Home Missions and Education.

In this connection and at this point it seems proper to note that the Session, especially prior to 1906, deemed it a duty, as supervisors of the flock, to see to it that members were faithful to their vows, and to reason and remonstrate with, and where necessary, to discipline any whose conduct was unbecoming to a Christian and hurtful to themselves and to the church. In performance of this duty, from 1858 to 1906, and probably prior to 1858, though there are no records prior to that time, the Session summoned a number of members before it because of failure to attend services and for various other matters which much more seriously affected their Christian character and which were much more injurious to the church. In many of these cases, except for prayers with and for them, no action was taken because of innocence or promise to do better, but in fifty cases the sentence of the Session was either temporary or indefinite suspension and three members were excommunicated. In discharging this duty no distinction was made between officers and laymen, between men and women or between the high and the low. Since 1906 apparently no disciplinary action has been taken and, possibly, the lack of fear of punishment here or hereafter may account for later laxness of some members in their church relations.



"FATHER" WILLIAM DENNY PAISLEY, 1820-1844





In the earlier days of the church, and especially during the Pastorates of Dr. J. Henry Smith and Dr. Egbert W. Smith, "worldly amusements," including such offences as drinking, card playing, dancing and social activities which interfered with religious duties, were, as prejudicial to religious living, particularly abhorrent, and many of the cases of discipline were for offences of this type.

The minutes of the Session meeting on May 16th, 1858, are particularly important in that they reveal that Dr. D. P. Weir was Clerk of the Session and that twenty-one persons, two of them Negroes, were, at that meeting, received into membership on profession of faith and seven on certificates from other churches. The meeting was held in two sessions, one in the morning and the other in the afternoon. Four of the six Elders of the church were present at the earlier session and five at the second, the Pastor being present at both.

On February 5th, 1859, the Session decided to call a congregational meeting for the purpose of choosing a Pastor. The Elders present at this meeting were Wm. H. Cumming, Jesse H. Lindsay, Dr. D. C. Mebane, W. W. Wharton and D. P. Weir, and, in the absence of a minister, W. H. Cumming acted as Moderator. The Session ordered that a notice be given the next day (Sunday) of such a meeting for Friday evening, the 11th, and that Rev. Mr. C. K. Caldwell be invited to preside. At service on Sunday, Calvin H. Wiley, a licentiate, preached and gave the notice. Accordingly the congregation met and, after a sermon by Mr. Sherwood, was called to order by Mr. Caldwell, who stated the purpose of the meeting. Elder Jesse H. Lindsay presented the name of Rev. Mr. J. Henry Smith, who had been invited, six years earlier, to become Pastor. This nomination was seconded by Judge John M. Dick and Mr. Smith was elected. The Elders were then directed to sign the call for the congregation and to take all steps necessary, including the offer of a salary of \$1000.00 and a manse, to secure Mr. Smith's services. He was at that time Pastor of the Church in Charlottesville, Va. In March he wrote, accepting the invitation, subject to approval by the Presbyteries affected, and stating that he would enter upon his new duties the latter part of April.

Incidentally Dr. Smith, in a sketch which he wrote, admits that this call did not come as a surprise to him because several members had been writing him for some months preceding, urging his acceptance of a call which they believed would certainly be extended.

## CHAPTER VI



R. SMITH, together with his family, arrived in Greensboro on Wednesday evening, April 20th, 1859, and preached the following Sabbath, in the morning and the evening to the whites and, in the afternoon to the colored people, a practice he continued for several years. Mrs. Smith, his wife, in a paper which she read to a woman's society of the church on March 18th, 1917, gives the following interesting account of their arrival and description of the town. "It was on the evening of April 20th, 1859, that Dr. Smith and I arrived in Greensboro from Charlottesville, Va., after a journey of two days and one night by way of Petersburg, Weldon and Raleigh. We were welcomed at the station by our beloved senior Elder, Mr. Jesse H. Lindsay and from his hospitable doors we looked forth upon the village that was to be our home for a life time.

"Greensboro was then indeed but a 'little somnolent Southern town' of probably 1500 souls all told—but its quality atoned for its quantity and, within the bounds of the Old North State, there could not be found a more intelligent, high toned, appreciative and generous people.

"The Court House at that time was a small, square, brick building in the centre of town. The Brittain Hotel was one only in name, the glory of the coming O. Henry was undreamed of and the little lad who was to give it name and fame was yet unborn. The historic Battleground, with its patriotic dead, was the pride of Guilford County but 'unhonored and unsung.' Church Street was then Milton Road and, between our home and the woods, was one lone cabin. No street lamps illumined the darkness, and the silence of the night was unbroken save by the wail of the whippoorwill and the musical note of the screech-owl.

"Our dear old church, with its adjacent lecture room, lifted its spire heavenward on its present site and stood solitary and alone, the leading landmark of Greensboro, guarding, as it were, the sacred, the city of the dead, where slept its best beloved. And' here, as the voice of praise and song floated upward, gathered weekly the earnest, loyal and devoted membership of the Presbyterian Church. Edgeworth Seminary, a blessed boon to womanhood, was, at that early day, in the zenith of its prestige and power, and, from its classic halls, there filed into church every Sabbath morning, one hundred Southern girls.

"A foreign Missionary Society had long been well organized and maintained by the older ladies. I had never belonged to any society or

spoken a word in public and when these dear ladies determined, with one accord, to elevate me to the President's chair, I was well nigh paralyzed; suffice it to say I never reached that dread and dizzy height but compromised on the office of Corresponding Secretary, which was mine for years.

"At that time festivals and fairs were in universal favor, were honestly and delightfully conducted and considered a great social factor in the life of the church. Along these lines our ladies excelled, their ingenuity and versatility amounted to positive genius and I am sure that, even in this day of artistic beauty, you would look with wondering admiration upon their achievements in fancy work, decoration and cookery. We had not the comfort and convenience of the Memorial Building but rented a spacious room wherever we could find it. I well remember a notable occasion in Bogart's Hall. It was Christmas Eve, a bitter cold night with the wind blowing great gales, and the little ones, to keep from freezing, had to be completely swathed in woolens. Yet the house was well filled, when suddenly, with merry jingle of sleigh bells, a rare and radiant Santa Claus, in a magnificent chariot, dashed into the arena. He was regal in crimson and ermine, and his twinkling eyes, flowing beard and protuberant pack fairly set the children wild. Around and around the room he flew, amid deafening applause, then quickly drew rein to sell the toys from his pack.

"Need I say that this inimitable Santa Claus was our own, humorous, attractive and popular Tom Sloan and his equipment the work of our dear designer and artistic friend, Mrs. David P. Weir II. We closed with an elaborate supper and the bitter cold, weariness and hard work were all forgotten when we counted up absolutely clear \$500.00. I love to recall the personnel, the gifts and the faces of that dear and goodly company, whose friend I was privileged to be. They were the pioneers and projectors of this society and the sainted mothers and grandmothers of so many of our members. Perhaps, with immortal vision, they rejoice today in the wider service and expansion of this child of their love and labor. One by one, from the Old First Church they have entered the shining portals of our Father's House and await the glad day when, a re-united and redeemed host, we shall answer the roll call up yonder."

The first two meetings of the Session attended by Mr. Smith were held on May 2nd, 1859 and June 6th, 1859. At the first of these, Elder Wm. H. Cumming was appointed to represent the church at the approaching meeting of Orange Presbytery at Danville, Va. and

reported to the Session on June 6th., that he had attended and that the Presbytery had placed the call of this church in Mr. Smith's hands, that he had accepted and that a committee had been appointed to install him on July 24th, following. This Committee consisted of the Rev. Dr. James Phillips, who was to preside and preach the sermon, Rev. Cyrus K. Caldwell, who was to charge the Pastor and Rev. Mr. A. Currie, who was to charge the people. The installation took place accordingly. Dr. Phillips preached at the morning service, using as his text I Cor. 3: vs. 5, 6, and 7, and Mr. Caldwell and Mr. Currie delivered the charges at the evening service. Thus was begun the Pastoral relation between Mr. Smith and this church, which lasted so effectively and so congenially for many years.

At a meeting of the Session on August 25th, 1859, Mr. J. D. Campbell submitted his resignation as Superintendent of the Sabbath School. He, though apparently not an officer of the church, had, at some previous date which is not recorded, been elected to this position and was the second Superintendent, succeeding Mr. Wm. H. Cumming who was the first. Mr. Campbell apparently joined this church in 1856 and he died in 1865.

On August 27th, 1859 the Session elected Mr. Robert Paine Dick as Superintendent of the Sabbath School to succeed Mr. Campbell and Mr. Charles G. Yates as his Assistant. At the same meeting it was resolved that one Elder and one Deacon, serving in alphabetical order and for periods of one month for each couple, should be charged with the duty of visiting the Sabbath School and should report to the Session monthly, thus enabling this court, by constant contact, to give the school proper supervision.

On October 24th, 1859 Mr. Ralph Gorrell was elected by the Session as delegate to the Fall meeting of Orange Presbytery, which was to be held in Clarksville, Va., and Elder D. P. Weir was elected as delegate to a meeting of the Synod of North Carolina, which was to meet in Wilmington on November 2nd. Mr. Gorrell was instructed to second an overture to the Synod from the Charlotte church with reference to defraying the expenses of delegates to all judicatories and, at the same meeting of the Session, it was resolved that, in the absence of the Pastor, the Elders should conduct the church services.

On the 13th. of May, 1859 Mr. Smith began a revival meeting which lasted four days in which he was assisted by Rev. Mr. J. E. Schearer, who did most of the preaching. Mr. Schearer was at that time Pastor at Chapel Hill, N. C. During this meeting forty persons

presented themselves as deeply concerned about their souls' salvation and, as the result of this meeting and of a follow-up meeting, in which the Pastor was assisted by Rev. Mr. Frontis Johnson of Lexington and Rev. Mr. Charles Phillips of Chapel Hill, thirty persons expressed the hope that they had been saved and thirteen, including three Negro servants, became members of the church on profession of faith. During the next few weeks twenty-four others were received into the church on profession, probably as a result of this meeting. Included among those received were Lyndon Swaim and Robert M. Sloan, both of whom later became Elders.

In order that the Elders might more effectively discharge their duty as overseers of the congregation and might more efficiently and more personally minister to the needs of the members, the Session decided, on March 13th, 1860, to divide the town into six "Elder Parishes" and to assign one of these to each Elder as his personal and official responsibility. These Elders thus became liason officers between members and the Session and enabled it to better meet the needs and maintain the spiritual life of the congregation. Because of the growth of the church, the Session also decided that additional Deacons were needed and therefore recommended to the congregation that the Diaconate be enlarged. Pursuant to this recommendation, the congregation, at a meeting on April 27th, 1860, elected Robert Paine Dick, Charles Green Yates and William A. Caldwell as Deacons and they were duly set apart to that office by the laying on of hands on May 13th, 1860.

As constituted after this election, the Bench of Deacons held its first meeting on May 26th, 1860, with six of its seven members present. Mr. R. G. Lindsay was continued in office as Treasurer and Mr. C. G. Yates was elected Secretary. The Bench, as the Session had already done, unanimously resolved to district the town and to assign to each Deacon, except Mr. Lindsay who was Treasurer, a district in which he was to look after the poor, do the visiting and to solicit money. The records show that at that time there were two needy people for whom the church was caring. At a subsequent meeting Mr. Lindsay was appointed to make lists of the members of the church and congregation who lived in each district and to furnish each Deacon with the list for his district. It was also decided that the Deacons should hold monthly meetings and that they should annually, at the first meeting in July, elect their officers, whose terms of office should be one year, and at this meeting Mr. William A. Caldwell was

elected Chairman of the Bench. It does not seem to have been the custom at that time, nor for some time later, to raise money for all causes by an annual canvas; but the Deacons were expected to solicit money for individual causes at separate and appointed times. The Deacons did not, however, regard it as their duty to collect money for activities which they regarded as outside their province, no matter how worthy they might be. For example, when they were asked to collect \$160.00 with which to pay the organist, they refused, advising the choir to collect this through a committee from their own members, or "otherwise." They did decide, however, to establish a contingent fund from which to pay the "expenses" of visiting ministers.

The officers of the church, on the alert to maintain church attractiveness and comfort, about this time abandoned the use of lamps for lighting the church and installed the more modern gas fixtures. The minutes of the Session for June 11th, 1860, contain a resolution authorizing the offer of the church lamps to the Thomasville and Wentworth churches and the minutes of the Deacons for August 25th, 1860 contain a resolution directing Deacon James Sloan "to collect the amount necessary" and to pay for the new gas fixtures.

The concern of the officers over the physical condition of the church did not adversely affect their concern over the spiritual condition of the members of the congregation, either white or colored, and this is proved by the reception into membership of three colored servants in 1860-1861 and by the fact that an applicant for membership in 1860, who showed "a lack of Scriptural knowledge" was, before his acceptance, "taken under the care of the Session for instruction," and by the further fact that the Elders decided, on June 11th, 1860, to take over the services for the Negroes, the Elders, in alphabetical order, to discharge this duty for periods of one month each.

Possibly reflecting a mental attitude immediately preceding the Civil War and recognizing the authority of Presbytery, the Session resolved, on June 7th, 1861, that "all monies collected in this church be applied to the use of Southern Presbyterian churches unless otherwise directed by the Presbytery of Orange."

On April 2nd., 1861 Mr. R. P. Dick resigned as Superintendent of the Sabbath School and Elder Charles G. Yates was appointed to succeed him. Mr. Dick was appointed "Vice-Superintendent."

In addition to the serious matters which always engaged the attention of the church, there were, in 1861, as is the case, from time to time, in all churches, minor problems which they had to solve, such as



the problem of "seatings." The Deacons were confronted with this on May 17, 1861, when they "Resolved that James Sloan be requested to call on Mrs. Moderwell and make known the circumstances under which Messrs. E. and J. Jones and families were induced to occupy the seat formerly occupied by Mrs. M. and to ascertain what arrangements can be made which will be agreeable to Mrs. M. and at the same time furnish the other families with seats; and urge the necessity of some concession in view of the scarcity of seats and the fact that the Messrs. Jones are strangers among us, and report to our next meeting." Unfortunately no report is recorded and probably none was made as no subsequent meeting was held, or, at least recorded, until August 7th, 1866, a delay which is explained by the following note entered by the Secretary in the minute book in 1865.

"Greensboro 1865. After our meeting on May 17th, 1861, our country being so distracted and in the midst of a most distressing civil war our meetings were only few, and generally we consulted and obtained each other's views upon matters pertaining to our church, just wherever we met, in the store or shop and street. And, as the whole machinery of the church was wracked by the terrible convulsion, the collections for the various bodies and benevolent objects of our church were allowed to be suspended as it were, by common consent (but not by official action)."

"Again, the currency of the day (Confederate money) having become almost worthless, the Deacons had few collections to take, except for Army missionaries and the poor, in fact none for a long time after the surrender of the Confederate armies, in April, 1865, as a very large Federal force was stationed here (Greensboro) and everything was irregular for many months until quiet was, in a measure, restored, when our Pastor, Rev. J. Henry Smith, commenced preaching in the Court House, and then in the Baptist church, until our church building, which had been used as a hospital (for sick and wounded soldiers from Bentonville and other battle grounds) could be renovated and prepared for use."

The Session of the church continued to meet during this period and the minutes show that a meeting of the congregation was held on April 2nd, 1862, to consider the propriety of offering the church building to the Confederate Government for use for such purposes as it might be needed. After due consideration, the congregation referred the matter back to the Session with power to act. Accordingly, at a Session meeting on April 7th, it was resolved "That, in obedience to

the expressed wish of the congregation, we do most cheerfully make an unconditional tender to the Confederate Government of our church building and that the Clerk of the Session be, and he hereby is, ordered to carry out the wishes of the congregation and Session as early as practicable," and on June 8th, the Clerk reported that he had performed this duty and read to the Session the correspondence between the Confederate Government and himself. In addition to the tender of the use of the church building, the church gave its bell to be melted down and converted into bullets for the use of the Confederate soldiers.

Before leaving Richmond after Lee's surrender the Confederate officials sent wounded and sick Confederate soldiers to Greensboro and every home and public building, including this church, was full to overflowing. The women of this church, along with other women of the town, ministered to, and out of their very limited supply, fed these wounded and dying men. Army stores were also sent to Greensboro under the command of Commander Lee, and these supplemented the available supply for the soldiers and, when Johnson surrendered, Commander Lee gave the remainder of these stores to the soldiers and citizens to prevent their capture. However, turnip greens, lettuce, onions and corn bread were the main food for all.

Blandwood, the home of Governor John Motly Morehead, extended hospitality to many notables during this period. Mrs. Letitia Morehead Walker, in a paper regarding occurrences then, states that General Beauregard and his staff spent several days at Blandwood in March 1865 and Jefferson Davis and his staff, in their flight from Richmond, spent a night in Greensboro and were invited by her father, Mr. Morehead, to be the guests of Blandwood but refused for fear that the Federals, when they arrived, might visit punishment on Mr. Morehead for entertaining them. It is variously reported that they spent only one night in Greensboro and that in their railway car, and that they remained several days in a vacant house on East Washington Street. While the length of their stay is uncertain, it is certain that that they were invited to stay at Blandwood and refused. Mrs. Walker also stated that, when General Cox, commanding the Federal troops stationed in Greensboro, arrived he notified the Mayor that he and his staff would require the largest home in Greensboro, and they were sent to Blandwood. Mr. Morehead received them courteously and treated them as guests, though there were already three families and several ill soldiers in the house. General Cox, a Presbyterian Elder and

a gentleman, appreciated the courtesy shown him and established his tent in Judge Dick's yard, and thereafter consulted daily with Mr. Morehead and Mr. J. A. Gilmer about matters of interest to the community.

Judge R. P. Dick's home, "Dunleath", stood and still stands, a gracious house on the North side of the village, in a beautiful grove. Here General Cox had his headquarters and the yard was filled with the tents of his men. Each day the Union flag was raised and lowered with due ceremony and the ladies of the family, in entering or leaving the grounds, were careful to make a detour in order not to pass under that flag.

General Cox asked Mrs. Clark and Mrs. Gilmer to call upon his wife, which they did, and to sit with her in a stand from which to review a dress parade of the Federal soldiers. Mrs. Gilmer at first indignantly refused to do this because her son had been wounded by a Federal bullet, but finally reluctantly consented to sit in the stand.

Meminger and his wife were guests of Blandwood for several days and brought with them Alexander Stephens. General Joe E. Johnson called there to say "good bye", after his surrender.

Blandwood, originally built in 1825 and remodelled in 1845, is Greensboro's most imposing landmark connecting the present with the ante-bellum period. Built by Governor John Motly Morehead, it is a stately two storied mansion, on a commanding site, originally in a magnificent grove, with a beautiful campus, its rooms artistically decorated, with ceilings ornamented with heavy mouldings. It was the show place of the town.

In connection with the war period, Mrs. J. Henry Smith says, in part, in a paper prepared, in 1919, for a meeting of the United Daughters of the Confederacy " . . . Even our church bell, which, for a generation had called the people to prayer, was lowered from its belfry and sent on a new and deadly mission . . . But it was on March 19th, 1865, the date of the battle of Bentonville, N. C. that war, in its stern and startling reality came to our very doors . . . On that memorable night, without warning or preparation, the wounded were brought to Greensboro in such numbers as to fill the churches, the Court House and every available space in town. . . . That night in the old Presbyterian church and lecture room, I saw the first wounded and dying men, and witnessed the grief of their comrades. When I went back next morning, death had set its seal on many a noble form that lay in a semi-circle around the pulpit, in the last long sleep that

knows no waking nor rude alarms of war . . . On April 26th, 1865, the Federal troops took possession of Greensboro, 30,000 strong, Gen. Cox commanding. On Sunday morning a mounted official from headquarters called early, bringing orders to my husband, Dr. J. Henry Smith, to preach at the usual hour in the little Baptist church near the station. . . . I sat through the service in blinding tears, not only because of humiliation, but lest, in sermon or prayer, some word might escape from the turbulent heart of the speaker to cause his arrest . . . Gen. Cox ruled wisely and well. Guards were furnished to any family on request—and indispensable they were wherever spring onions dared to lift their heads.”

An incident which occurred upon the arrival of the Federals in Greensboro reveals more vividly than words could do the love of the people of the town for Dr. J. Henry Smith. Dr. Smith had delivered an address which so powerfully presented the views of the South that the Federals who had heard of it regarded it as an insurrectionary influence and wanted to get a copy of it. It had been published in pamphlet form and practically everybody in Greensboro, including many who disagreed with Dr. Smith, had a copy, yet, strange to say, not a soul in Greensboro was able to furnish the Federals with a copy, nor could one be found anywhere. Dr. Smith would probably have been adjudged guilty of treason if a copy had been found.

## CHAPTER VII



ELDER William H. Cumming, one of the first Elders ever elected to serve the church, died on February 6th., 1863 and at a meeting of the Session on March the 2nd. of that year Elders Ralph Gorrell and D. P. Weir and the Pastor were appointed a committee to prepare suitable resolutions regarding Mr. Cumming for insertion in the minutes. These resolutions were duly recorded and are included in the Appendix to this book.

William H. Cumming, the son of William Cumming and Anne Sedgwick Cumming, was born in Hillsboro, N. C., on March 26th, 1796, was elected an Elder on October 24th, 1832 and was ordained and installed on the same day. He was chosen to be the first Superintendent of the Sabbath School of the church and served in this capacity until August 25th, 1879, at which time he resigned. His service as Elder continued until his death on February 6th, 1863. As an officer he was always faithful and prompt in the discharge of his duties and in his attendance upon church services, upon Presbytery and upon Synod. He was exemplary in conduct, no matter what his contacts were, and the attributes of a gentleman and a Christian were conspicuous in his character at all times. The limited record of his life reveals that he was a substantial business man, the owner of considerable real property. His home was on Church Street about opposite the eastern end of Smith Street. Faithful in every relation of life, he was highly esteemed by his fellows. He is buried in the old church graveyard.

At a meeting on April 6th, the Session called a meeting of the congregation for the evening of the 22nd, for the purpose of electing two Elders, but that being an inclement night, the meeting was adjourned, without action, to April 29th, at which time the congregation, with Mr. Lyndon Swaim acting as Moderator, chose Richard Sterling and John C. Wharton and, on May 17th, Mr. Wharton was ordained and installed as Elder and Mr. Sterling, having been previously ordained, was installed. On June 1st, Richard Sterling was appointed as delegate from the church to the meeting of Orange Presbytery to be held at Milton, N. C., on the 11th, of June.

At the end of each fiscal year from 1858 down to date the church submitted a statistical report to Orange Presbytery, and later, also a statement of the spiritual condition of the church, known as a "Church Narrative." In addition to this, beginning in 1861, for the fiscal year just preceding, and continued for many years, the Pastor recorded in

the minute book of the Session that the church had paid him his salary in full and, several times a great deal more, and that she had paid this when it was due. And the Session, acting in the absence of the Pastor, also recorded their satisfaction with the faithfulness, diligence and zeal with which the Pastor had performed his duties, thus making a permanent record of the beauty of the relationship between Pastor and people. This custom seems now to be honored in its neglect rather than in its observance. In addition to the statement of satisfaction the Pastor stated several times during this period that he had received in money and supplies much more than his salary, notably \$300. in 1860, \$500. in 1862 and \$3,500 in 1864.

Although the relationship between Pastor and people was recorded as satisfactory, the Pastor's lot was not always a bed of roses, for he was regarded really as the father of his flock, and, in that capacity, was called upon to do many things not strictly of a clerical nature. It is recorded that, a difference having arisen between two members, he was called upon by the Session to compose it and apparently succeeded in this delicate task, for, upon making his report to the Session at a subsequent meeting, his report was accepted as satisfactory and he was discharged as a committee.

On October 12th, 1863 Elder W. W. Wharton was appointed delegate to Synod to be held in Salisbury and Elder John C. Wharton was appointed delegate to Presbytery, a session which was to be held in this church and, at the same meeting, Messrs. Jesse H. Lindsay, Richard Sterling and Charles G. Yates were appointed a committee to receive and to welcome the delegates to Presbytery. The Presbytery assembled here on the evening of October 3rd, with Rev. James C. Alexander as Moderator, and remained in session until the evening of the 7th. On November 14th, twenty-nine persons, including one Negro servant, were received into the church as members, on the profession of their faith, and on February 13th, 1864, twelve persons, including four Negro servants, were received.

Amid the suffering and confusion incident to the War of Secession, in progress at this time, the Session, mindful of its responsibility for the Sabbath School and its duty to it, on January 4th, 1864, appointed a committee of two of its members, Jesse H. Lindsay and Richard Sterling, to ascertain the conditions existing in it and to report these back to the Session, together with such recommendations as they deemed necessary for the good of the school and, as the conditions they discovered are those against which officers and teachers must

always be on their guard, and their recommendations are frequently applicable, it is appropriate to include them here.

This committee reported that the classification of the pupils in the school was imperfect, that the school lacked sufficient visitation by Pastor and Elders, that parents should be admonished as to their duty to the children and the teachers as to proper and adequate preparation to instruct and hold the interest of pupils during the hour of school and that "It has frequently been observed of late that there has been a growing levity and want of seriousness among the younger members of our church and congregation, seen in the church, in the Sabbath School and elsewhere, which need controlling and correction." They recommended that pupils be properly classified; that the Pastor visit the school at least once a month, question the pupils on the matter they were studying and make such suggestions and give such instruction as he deemed expedient; that the Elders visit the school at least once a month and thus manifest that interest which the Sabbath School, as the nursery of the church, demands; that the Pastor charge the parents with their duty to see that their children were regular and punctual in attendance, with lessons properly prepared, and the teachers as to their duties and responsibility and, finally, that Pastor and teachers take every opportunity to point out to the young people the errors in their ways and to guide them in living as Christians and members of society.

For some months after this the members of the Session were polled regularly as to their compliance with the recommendation as to visiting the school and were found to have done this with fair unanimity.

Elder Dr. David Park Weir died on January 30th, 1865 and J. H. Lindsay and Ralph Gorrell were appointed by the Session as a Committee to prepare appropriate resolutions expressing the feelings of his fellow members. This committee reported on March 13th. and the resolutions they submitted were incorporated as a part of the permanent record of the Session.

Dr. David Park Weir was born in Stewartstown, County of Tyrone, Ireland, on February 2nd, 1814 and little is known of his life prior to his coming to Greensboro in 1840. His wife was Susan Dick, daughter of Judge J. M. Dick and sister of Robert Paine Dick and herself one of the outstanding women of Greensboro and for years Art Teacher at Edgeworth Seminary. Dr. Weir, early identified with the civic life of Greensboro, became a prominent citizen and a pioneer in church and state. He was a physician, the proprietor of a drug store, a teacher in Edgeworth Seminary and a banker. He succeeded Miss



Anna Hoge as Principal of Edgeworth Seminary. During the War of Secession, when script was used for money, his name was signed thereon, and on it, too, were the name of W. A. Caldwell, a Deacon of this church, and the picture of Ralph Gorrell, an Elder. As worthy as Dr. Weir was as a citizen and business and professional man, he was equally worthy and outstanding as a member and officer of the Presbyterian Church. A long time Elder, he was Clerk of the Session from 1858 until his death in 1865, at the age of fifty-one years. At a meeting of the Session, on February 5th, 1865, Elder Richard Sterling was appointed Clerk to succeed Dr. Weir.

On April 7th, 1865, the Pastor, Rev. Mr. J. Henry Smith, entered the following notation in the minute book of the Session and it is worthy of inclusion in this history as it shows the affectionate relationship which existed, during those most trying years of the Civil War, between Pastor and people, "The Church of Greensboro, of which I am Pastor, has, during the past year, liberally contributed in money and provisions towards my support; my wants have been supplied and their love and liberality have relieved me during these times from scarcity and from worldly anxiety and trouble about my temporal support and that of my family."

For several months thereafter the Session held no formal meeting and the explanation of this is found in the statement which the Session instructed the Clerk to include in the minutes of October 9th., 1865 that "During the interval that has elapsed since the last meeting of the Session, the circumstances in our community have been such, for the most part, that the regular meetings of the Session were deemed impracticable. We have had, however, frequent informal meetings and conferences, when regular meetings could not be held." At this October meeting Richard Sterling was appointed delegate to Presbytery to be held at Little River Church on the 20th. and Jesse H. Lindsay as delegate to Synod at Fayetteville on the 25th, and the latter was authorized to act, at Synod, for the church, a stockholder in the North Carolina Presbyterian.

After the lapse of five years the Diaconate held its first meeting on August 27th, 1866, and their first act was to make provision for an impoverished member of the church. This meeting was marked, too, by the assertion of the Deacons that, while they acknowledged the authority of the Session, they also had certain rights, one of which was to decide upon the time and plan for making collections. They wrote the Session that "While we accord to our Session the right to establish

or order any collection they may, in their wisdom, deem expedient or best for our church, yet we hold that the manner and time of taking up such collection, or collections, belong properly to the Bench of Deacons" and then proceeded to set apart groups of two months each, in each of which groups the collection for a specific cause, and only that cause, would be taken, and provided further that these collections should be so taken as not to conflict with each other. This plan was a far cry from the present system of an annual canvas for all causes and expenses. The Session must have bowed to the will of the Bench of Deacons as no reply to their letter is recorded. Other than caring for the poor and attending to the routine details of the business of the church, nothing of importance is recorded in the minutes of the Diaconate until April 27, 1870, except that, on November 8th, 1869, Deacon W. A. Caldwell was made church Treasurer, succeeding Deacon R. G. Lindsay.

The Elders of the church, while concerned primarily with her spiritual condition and growth, never, in all her history, forgot or neglected the physical condition of her buildings and grounds, and one of the many entries in the minutes, showing this, was the appointment, on October 16th, 1865, of Elder J. C. Wharton as a committee to cooperate with the Deacons in putting the graveyard in order.

The interest of the church in and her recognition of her responsibility for the religious training of the Negroes of the community had not flagged since her organization, as is shown by the frequent addition of Negro members, but, now that they were freed, need for action, different from the persuasion of their owners, became imperative in the minds of the members of this Christian church. The Session therefore, at a meeting on April 2nd, 1866, appointed Elders Jesse H. Lindsay and Richard Sterling a committee "to inquire what course this church should adopt in regard to the religious instruction of the colored people and to report to the next regular meeting." This committee reported on April 25th, 1866 and the report, and the subsequent action taken by the Session, are given in full to illustrate the attitude of the church to the freedmen with whom they came in contact. "The Committee, to whom was referred the subject of the religious instruction of the freedmen beg leave to report that they have given the subject their best consideration and have no hesitation in expressing the opinion that we are bound, as a church and as Christians, to afford them the moral training in our power. As far as we have been able to ascertain the wishes of the colored people themselves, they

are anxious to have their children properly instructed and prefer its being done by their former masters. We would recommend, therefore, that, in addition to the preaching of the Word to them specially as often as practicable, we proceed to organize a Sabbath School for the moral and religious improvement of all who may be disposed to attend. Should they show an indisposition to attend such school, or to receive the instruction offered, the responsibility for their continued ignorance will be transferred from us to them. The above plan for the moral culture of the colored people is in accordance with the recommendations made last Fall by the Presbytery to the churches under its care. We therefore recommend the appointment of a Superintendent and the organization of such a Sabbath School at the earliest practicable time."

In accordance with this recommendation Elder Ralph Gorrell was appointed Superintendent and the first Sabbath in May the time for organizing the school, and the original committee was continued to assist in carrying out its recommendation.

Elder Ralph Gorrell was born in 1803 and, for more than half a century, was an influential factor in the social, political, economic and religious life of Greensboro and of the surrounding section. He graduated from the University of North Carolina and was the first student from Guilford County to complete the course there. He studied law, was admitted to the bar and practiced his profession for about fifty years. He was elected to the House of Commons of the state in 1834, 1835 and 1854 and was elected state Senator for Guilford County in 1855 and 1856. He was a speaker of force and ability and, while not essentially a politician, he was interested in the political affairs of his state and, because of his ability and this interest, was called upon to preside over most of the meetings at that time. His main interest, from a business viewpoint, was his large farm, to which he devoted most of his attention. Regarded as one of the leading lawyers of the state, he was Clerk and Master in Equity for Guilford County for many years, serving in this capacity until the office was abolished in 1868. He was faithful alike in all the duties pertaining to his business, professional and religious life. Because of his recognized standing, his picture was used on the two-dollar bills which were issued by the Greensboro Mutual Life Insurance and Trust Company in 1858. He was elected an Elder of the church on October 13th, 1849 and served until his death on August 14th, 1875. His wife was Mary Chisolm of Richmond County and Mr. J. Henry Fariss, now a resident of Greensboro, is their lineal descendant. He was made the Depository in Greensboro



REV. MR. JOHN A. GRETTER, 1844-1853



for the United States Treasury. He was opposed to secession but lost much of his money in aiding the financing of the "lost cause."

Mr. Gorrell's home was one of the handsomest residences in Greensboro. Built in 1855, it was located between Davie and Asheboro Streets, just South of the Southern railway. It was noted for its beauty and the hospitality of its owner. Built of bricks, made by hand, of chocolate colored clay from Mr. Gorrell's own land, it contained twelve rooms, with servants' quarters in the rear. Its main staircase was of solid walnut, brought from Randolph County. There were two large rooms on the front, known as parlor and sitting room and these were separated by a front hall of equal size with the rooms, so that, when all were thrown together, they formed a reception hall in which were many magnificent gatherings. The kitchen, as was frequently the case in those days, was detached from the house and about fifty feet from it. Mr. Gorrell's office was on the same lot, though about a block away from the dwelling.

On April 29th, 1866 Mr. Gorrell informed the Session that he could not accept the Superintendency of the Sabbath School for freedmen and tendered his resignation and Elder John C. Wharton was appointed in his stead. The committee which had been charged with the duty of planning this school reported that they had completed this work and was discharged. At a meeting, on May 7th, the Session adopted a resolution directing each Elder to attend at least one session of this school each month, and appointed Jesse H. Lindsay and Richard Sterling a committee to secure the necessary teachers for the school, which they reported on June 4th, they had done and were discharged.

On April 7th, 1867, Elder Wm. A. Caldwell was elected to succeed Mr. Wharton as Superintendent of this school and held this position until the school was dissolved, on April 16th, 1868, because of non-attendance by the colored people. The records show that the school had had an enrollment of 113 persons.

On September 10th, the Session received an application from the colored members of the church for the privilege of using the Lecture Room one evening a week for prayer services and, on November 5th, gave them permission to so use it on Thursday evenings.

## CHAPTER VIII



THE Session, always on guard against evils existing in the church and community, at its meeting on June 4th, 1866 discussed at length plans to combat the increasing use of strong drink among the citizens but failed to adopt any specific plan. At its meeting on September 10th, it decided to call a congregational meeting for January 4th, 1867 for the purpose of electing two additional Deacons and also received the report of the committee, Elders Jesse H. Lindsay and Ralph Gorrell, who were appointed to prepare resolutions in connection with the death of Elder David Cummins Mebane. These resolutions, together with others submitted to the Session in connection with the deaths of other Elders, may be found elsewhere in this history.

Dr. David Cummins Mebane was born in 1805 and joined this church on September 18th, 1831. He was elected an Elder in October 1842 and served the church faithfully in this capacity until his death on May 23rd, 1866. His wife was Annie Cummins who together with four sons and two daughters, survived him. She was one of the early members of the Greensboro Female Benevolent Society and a prominent member of the church and of the community. Dr. Mebane was one of the large land owners of Greensboro and a physician with a wide practice in the town and section. Long an Elder, it is difficult to say whether he was more noted as a physician or as a church member and officer, but, above everything, "He impressed all as a man of God." Dr. Jacob Henry Smith said of him "He carried his religion with him at all times, in all places and under all circumstances. He was everywhere and by everybody greatly revered and loved as a genuine, benevolent, active man of God."

Among the notable men from the membership of this church were two sons of a distinguished family who, during the period from early in eighteen hundred to early in nineteen hundred, were called by the people to high and honorable service for their community, their state and their nation. They were brothers, James Turner Morehead, Jr., and Joseph Motley Morehead, the nephews of Governor John Motley Morehead, and though neither held an office in the church, both were consistent members. They were the sons of James Turner Morehead, an eminent lawyer, and his wife, Mary Lindsay Morehead. Mrs. Morehead was a woman "of many virtues and of fine character and intellect," the daughter of a family prominent socially and in business in the Piedmont section of North Carolina.



James Turner Morehead II was born in Greensboro on May 28th, 1838 and died there on April 11th, 1919. He was educated at Dr. Alexander Wilson's school in Alamance County and at the University of North Carolina, from which he graduated in 1858, a first honor man in his class. He studied law at Judge Richmond M. Pearson's law school at Richmond Hill and was admitted, in 1860, to practice in all the state courts. He cast his lot with the Confederacy and entered service as Lieutenant in the Guilford Grays, a Guilford company, which was the first company from the county to be sent to the front. He was rapidly promoted and, by the end of the war, was Colonel of the 53rd North Carolina Regiment. He was wounded three times, was captured at Hare's Hill, Va., and remained a Federal prisoner until the end of the war. After the war he resumed the practice of his profession in Greensboro. Deeply interested in the political problems of that day, he became a leader in the effort to redeem his state from corruption and oppression and, in 1868-1870, waged a valiant and finally successful fight against these evils. In 1866 he was elected a member of the last House of Commons in North Carolina, was a member of the Senate in 1872 and 1875, was chosen as President of that body and was again elected to it in 1883. He was not, however, an office seeker and only accepted office when he thought he could be of real service to the people. "As a citizen he was ever ready to support any movement that had for its purpose the development of the city and county." Striking in appearance and personality, with a character above reproach and devoted to his profession, he had few equals as a trial lawyer. It was said of him "His place in the esteem of his profession was an exalted one" but, great as were his accomplishments, "His chief triumph was the place which he held during a long and useful life in the affection and esteem of all who knew him." He never married. His home, a large two story brick dwelling, was located on the South side of Sycamore just West of what is now Greene Street. Distinguished in appearance, an immaculate dresser, whenever he walked abroad from this residence he wore a cape.

Joseph Motley Morehead, born in 1840, received his education at Dr. Alexander Wilson's school and at the University of North Carolina, where he won distinction in his class. His health failing, he did not complete his course there. After returning home and recuperating, he began the study of law at Judge Pearson's school but left his

studies and in April 1861, joined the Guilford Grays at Fort Macon as a private, later becoming First Lieutenant of Company E of the Second North Carolina Regiment. He held this office until his health again failed and he had to return to his home. As soon as his health permitted, he resumed his studies at the Pearson law school, completed the course and was admitted to the Bar shortly before the close of the war. He was soon appointed Clerk and Master in Equity and held this post until it was abolished in 1868. He then resumed the practice of his profession. It was said of him that "As a lawyer, he was painstaking in all things; as a man he was honest, truthful, faithful and just." "He never saw the day when he was willing to bend the knee to the great and powerful. He never saw the day when, with haughty head, he passed by the poor, the weak, the needy." He will be best remembered for his work to perpetuate the memory of the heroes and the heroic deeds of the period preceding his life. The Battle Ground Park, near Greensboro, is a monument to his memory and one of the most interesting places in the Union, commemorative of the Revolution. The result of work by individuals, aided by the Legislature of North Carolina and the Congress, Joseph Motley Morehead is one of the two men who stand behind this remarkable achievement, the other being Judge David Schenck. After Judge Schenck's death Mr. Morehead, disregarding opposition, criticism and ridicule, carried on successfully the effort to persuade the Legislature to honor the heroes who died at the Battle Ground, and the Congress to honor General Greene, who commanded there, by establishing this permanent memorial. Dying before it materialized, he nevertheless lived to know that his dream would become a reality. In 1883 he married Miss Mary (Kate) Christian Jones of Bachelor's Hall, Va., and they are now represented in Greensboro by their grandson, James T. Morehead IV.

At practically every meeting of the Session one or more persons were received into the church on profession of faith or on certificate from other churches and, at intervals, considerable numbers were received. These larger groups frequently included a number of the children of the church, who came into the church by way of the Sabbath School, which shows how valuable the school was as a feeder to the church, a value that it still possesses. One of these larger groups was received into the church at a Session meeting on November 16th, 1866, at which time thirty-four persons joined, four of whom were Negroes and several of whom were children of the church.

On December 24th, 1866 the Session, exercising the authority over the individual church vested in it by the law of the church, and, at the same time acknowledging the authority over it of the General Assembly, directed the Bench of Deacons to take quarterly collections for Education, Publication, Domestic Missions and Foreign Missions "As directed by the General Assembly," and to take a collection every Sabbath morning for contingent expenses of the church and to apply, as theretofore, the collections on Communion Sundays to the help of the poor in the congregation, a custom that is observed to this date.

The minutes of the Session for January 7th, 1867, contain an entry which, while inconclusive, is interesting. It is that "Messrs. Lindsay and Sterling were appointed a committee to examine the bell offered by Mrs. J. Hildesheimer for the use of the church with discretionary power in the whole matter." And, at a subsequent meeting, this committee reported that this duty had been discharged, the bell placed in the church with the express understanding that no obligation is thereby incurred and that either party is at liberty to remove the bell at pleasure.

At a congregational meeting on January 23rd, 1867, which had been duly called, R. M. Sloan and J. A. Gilmer, Jr., were elected to the office of Elder and A. G. Brenizer to the office of Deacon. None of these, however, was ordained and installed at that time. Mr. Gilmer declined and Mr. Brenizer was later dismissed to another church. There is no explanation of the failure of Mr. Sloan to take office. Mr. Milton Rose, a Deacon of the church, was, at his own request, given a letter of dismissal to the church at Fayetteville on May 12th, 1867.

On November 16th., 1867 Richard Sterling submitted his resignation as Superintendent of the Sabbath School, which was accepted and Jesse H. Lindsay was appointed to succeed him, and, on April 11th, 1868 Mr. Lindsay was elected delegate to Presbytery which was to meet in Hillsboro on the 15th. In compliance with a request from Presbytery for a report on the church, Elders Ralph Gorrell and Jesse H. Lindsay were, at this same meeting, appointed a committee to prepare and submit such report to the Session, the congregation and the Presbytery, and, as it reflects the character of the church, much of it is worthy of reproduction here. The report, which is in the form of questions and answers, had, as its first question, "Have the Elders and Deacons discharged their duties with fidelity during the past year?", to which the answer was "Our Pastor, heretofore, in several able discourses, has fully instructed us as to the duties which devolve upon

us as Elders and Deacons and truth and candor require us to say that we have not fully discharged our duties and come up to our obligations in all respects according as we have been taught and according to the Scriptures. That whilst we rejoice to feel and believe that many of our duties have been performed with correctness and fidelity, we have to lament that others have been left undone or only partially performed. We flatter ourselves with the belief that we have not been wanting in the discharge of these duties more than any other church and perhaps not as much as some others; yet we would not plead the omissions of others as an excuse for our own shortcomings, and we hope hereafter to reach a higher standard of perfection, which we believe is the earnest wish of all our members." And in answer to other questions the report states the Pastor is paid punctually and adequately for his comfortable support, that the poor receive constant care and attention and their wants, so far as known, are provided for and that Sabbath Schools for white and colored have been conducted punctually and efficiently, the former with a staff of nineteen and an enrollment of one hundred and twenty five and the latter with an enrollment of a hundred and thirteen, and that it had been made the duty of the Pastor and each Elder, not on the staffs of the schools, to visit them at least once each month. The report added that the officers of the four Presbyterian churches in Guilford County had recently met to consider the spiritual wants of their several congregations and what steps might be taken to supply these wants and to strengthen Presbyterianism in their bounds. The conclusion reached by this meeting was that these objects could best be achieved by the promotion of a sound Christian literature among the people and in the community and by making easily accessible the works of our Committee of Publication. Steps to accomplish these things were taken, this church contributing \$81.95 to that end.

At a meeting on May 1st, 1868, the Session, showing that, in its dealings, no distinction was made between those in official position and those not so honored, questioned one of its members as to rumors, rife in the community, affecting his Christian character, and, his explanations not being satisfactory, appointed Elders Ralph Gorrell and Jesse H. Lindsay a committee to investigate these rumors and to report its findings at a subsequent meeting. The committee reported that, as to two of the charges against him, they exonerated him, but found him blameworthy in the matter of underestimating the value of certain of his property, thus adversely affecting his creditors; in borrowing

from a widow a sum of money which had been given to her for her support and which he was in honor bound to return to her when she needed it; in including in his assets, in an effort to deceive his creditors, indebtedness to him personally when his firm was in debt to those same debtors of his; that it was compelled to view as an effort to divert property from his creditors his transfer of that property to his son, as he could not have become indebted to his son, as the latter possessed no means, and had, with his wife, been living with his father and paying no board and that it was amazed at his dealings in a partnership, of which he was manager, in which he made no distinction in his book-keeping between his own and the partnership's affairs, contracted considerable indebtedness, which continued and increased over a period of years, and paid unjustifiable dividends, without acquainting his partner with the indebtedness, although within easy reach of that partner at all times, and allowing him to learn of this from a friend. The committee added that "We do think there has been with (him) a recklessness of dealing, a wild incurring of debt, a profuseness of expenditure and extravagance of living, totally inconsistent with his income or his means, unbecoming a professor of religion and well calculated to pull down his own reputation and to impair and stab the fair name of the church. We cannot but regard it, not only with disapprobation but with condemnation, as the present unfortunate state of his affairs justifies, the voice of the community coming up to corroborate what we say. We are fortified, moreover, in this judgment by the consideration that we cannot see how a man can be ignorant of his own condition so as to go on blindly and continuously in a course ruinous to himself, involving his friends and getting from his neighbors that for which he must know he has not the ability to pay and may never have. No man has a right to do this, certainly not any Christian man. We earnestly hope that the past will be a lesson and a warning. It should teach us all wisdom. We concede that no one has a right to intrude his counsel or his presence in the private affairs of his neighbors, or the sacred precincts of another's household, but oftentimes other interests are involved and he who is silent is guilty. Let the walls of Zion be without stain, preserve the Ark of the Lord untarnished, let all study well their ways so as to set Godly examples to the world, and that others, seeing our good works, may glorify our Father in Heaven."

"In view of the whole case we recommend to the Session the adoption of the following resolution:—"Resolved That, having heard (him) a member of this Session, in explanation of certain rumors

abroad in town, prejudicial to his Christian profession and, having first in our desires the purity of the church and the glory of the name of Christ, we will gladly hear any further explanation he may desire to offer in exculpation of his character, and, in the absence of any further explanation more satisfactory than what has been given, we deem him deserving of the censure of the Session and of the church of which he is a member.”

The Session, after hearing further explanation, amended the report in several particulars and then accepted it and appointed Elder Gorrell to draw a resolution, in substitution for the one reported by the committee, which would suitably express the mind of the Session. He submitted the following report at a meeting of the Session on May 21st, 1868, which was adopted—“Resolved That, after hearing patiently Mr.—, both before the formation of the committee and after reading of the report in explanation of his business transactions, we feel ourselves constrained to say that his explanations have not been satisfactory upon the several points set forth in the foregoing report, as amended. We come to this conclusion with regret and sorrow, but, a just regard for our responsibility as office-bearers to our great Head, a sincere desire to preserve the purity of the church as exemplified in the lives of its members and officers, constrain us to express our belief that the conduct of (this Elder) has not been sufficiently circumspect in the matters above indicated and cannot be passed over without blame.” Subsequently this Elder moved to another community and asked for a certificate to a church in that community as to his good standing as a member, which was denied because he could not be certified as in good standing.

On July 13th, 1868, the Pastor and Elder Gorrell were appointed a committee to see the colored members of the church about their having associated themselves with another church without receiving letters of dismissal from this church and they reported to a meeting of the Session on August 16th, that all the colored members except Sibbie Moderwell, and perhaps one other, had organized themselves into a church of their own and their names were ordered erased from the roll of members of this church. The church, which they organized as St. James Presbyterian Church of Greensboro, associated itself with the Northern Presbyterian Church, and became, and still is, a flourishing church, with its own Pastor, officers and a substantial membership. Sibbie Moderwell, who remained a member of this church, always attended service, clad in a silk dress and sitting in the “Amen” corner.

She listened attentively to the Pastor and frequently gave vocal vent to her emotions. When this became too noticeable, Mr. Smith would say to her in an undertone "That will do, that will do, Aunt Sibbie" and she would obediently quiet down. After the formation of St. James, she and one other were the only colored members of this church.

On September 14th, 1868, Elder J. C. Wharton was elected delegate to the approaching meeting of the Synod of North Carolina at Wilmington on November 18th, and Elder W. W. Wharton was elected delegate to a meeting of Orange Presbytery at Buffalo Church.

As in previous years, one or more members were added to the church at practically every meeting of the Session in 1868 but, because of removals and deaths the net gain during this, and the preceding nine years, was less than the total of the new members. The church narrative for the year, which was submitted to Presbytery, shows that the pastor had been paid his salary, as agreed upon; that the Sabbath School for whites had operated efficiently, with eighteen officers and teachers and a hundred and sixty five pupils; that the officers had looked properly after the poor; that the Pastor had conducted a Bible class of twenty-five members; that the colored Sabbath School had dissolved, that the church had systematically supported all the committees of the General Assembly; that the officers had conducted services during absences of the Pastor; that the officers had regularly visited the members and that, while some of them attended Prayer Meetings regularly, "others were sadly remiss."

The statistical reports for the ten year period, ending March 31st, 1868, given below, show the activity, effectiveness and generosity of the church during this period.

This period included the several war years, which affected adversely both the church and Sabbath School membership, as well as the contributions, yet during that period total contributions to church causes were \$16,125, and to local expenses, including Pastor's salary and miscellaneous expenses, \$40,976, or a grand total of \$57,101.



Year	Added on Examination				Added on Certificate Colored Members				Total Membership	Baptisms	Sabbath School Enrollment	Gifts to Home Missions	Gifts to Foreign Missions	Education	Publication	Church Extension	Presbyterial Causes	Congregational Expenses	Miscellaneous	Sustentation
1859	52	8	19	222	30	140	429	298	50	44	315	16	1750	156						
1860	27	11	25	242	27	135	313	357	57	57	325	25	1600	223						
1861	27	11	25	240	22	80	465	205	472		128	25	2700	60						
1862	1	1	25	259	10	80	525	370	57	39	57	25	1800	1144						
1863	50	4	25	254	27	125	648	866	2155	370	48	25	5800	800						
1864	5	4	25	250	10	80	1600	500	3000	300	60	300	15000	2000						
1865	6	4	23	249	4	92	25	46				38	1756							85
1866	4	8	25	290	25	131		132		60	150	27	2100	67					40	
1867	1	1		270	6	170		42	67	143		27	1866	125					74	
1868	4	12		240	16	195		13	240	21		27	1969	112					143	
Total	64				177		4005	2829	6093	1034	1083	535	36289	4687					341	

## CHAPTER IX



ON December 28th, 1868, Elder J. C. Wharton, who had been serving as Clerk pro tem. since Mr. Sterling's resignation in May 1868, was chosen to be Clerk of the Session and, on April 5th, 1869, the Session granted the request of Rev. Mr. J. M. Caldwell, Principal of Edgeworth Female Academy, for the use of the church for the delivery of an address and for presentation of diplomas to his graduating class, and, at the latter meeting, Elder Ralph Gorrell was elected delegate to Presbytery, to meet in Raleigh on April 15th. At a meeting of the Session on September 12th, Jesse H. Lindsay was chosen as delegate to Presbytery at Pittshoro on the 15th, and, on October 4th, he was chosen as delegate to Synod to meet at Morganton on the 13th. On April 7th, 1870 Elder J. C. Wharton was elected delegate to Presbytery to meet at Shiloh Church on the 13th, and, at the same meeting of the Session, the resignation of J. C. Wharton as Clerk of the Session was accepted and Elder Jesse H. Lindsay was elected to that office.

The Deacons of the church, realizing the need of a suitable study for the use of the Pastor, decided, in April 1870, that one should be built and appointed a committee to raise the necessary money and, in July, this committee reported that it had secured three hundred and twenty six (\$326.00) dollars for the building. Deacon W. A. Caldwell was then appointed to supervise the building and Deacon C. G. Yates and Elder Jesse H. Lindsay were appointed a committee to secure the additional money needed, these men having been the committee which raised the \$326.00.

The fraternal relationship between churches of different denominations in Greensboro, and between this church and Presbyterian churches elsewhere, is shown by an offer by the Session, on November 19th, 1870, to the Methodists of the use of the church and lecture room for their annual conference and by permission granted to representatives of the Presbyterian churches at Kinston and Thomasville to canvas the congregation for funds with which to erect houses of worship.

Frequent references in the minutes of the Bench of Deacons show that they were always alive to their duty to care for the needy in the congregation and to look after the graveyard and the grounds of the church and, as instances of this, they, in December 1870 and January 1871, assigned to Deacon W. A. Caldwell, as his especial duty, the

care of a needy case and to Deacon A. Weatherly another such case and the care of the graveyard and grounds for the year 1871.

In February 1871 the Pastor's salary was increased to fifteen hundred dollars per year, effective for the year ending March 31st, 1871, but, prior to that, even during the hard years of the war, the church had shown her appreciation of him by substantial additions to his income. In notations made by him in the minute books of the Session, he acknowledges, and expresses thanks for an increase of three hundred dollars in his pay, and again, for contributions in 1863, in money and provisions, of thirty five hundred dollars over and above his salary and for similar additions in 1864 and for completing and furnishing for him a "handsome and commodious study" of two rooms, which added "more than fifty per cent to his salary," and, from this, the conclusion is justifiable that the study cost at least seven hundred and fifty dollars.

The Session, consistent with its duty to maintain the purity of the church, had, from time to time during her existence, had occasion to investigate charges against members of conduct unbecoming a Christian and prejudicial to the character of the church and had either found them innocent or, finding them guilty, had suspended them from membership either for limited periods or indefinitely. However a most serious case involved a charge of moral turpitude and, in this case, the Session summoned witnesses and took their testimony under oath, which was administered by the Pastor in accordance with the regulations of the church. After hearing the testimony the members of the Session, voting by secret ballot, unanimously adjudged the accused guilty and decreed that the accused be excommunicated from the church "Agreeably to our Lord's direction, Matthew 18:17" and to "The Apostolic injunction in 1 Cor. 1 to 5," and that the sentence be published from the pulpit after morning service on the following Sabbath.

Pursuant to a call given by the Session on December 22nd, 1871, the congregation met on February 7th, 1872 for the purpose of electing additional Elders and Deacons, the Moderator of the meeting being Elder Jed H. Lindsay. The vote was taken by secret ballot and resulted in the election of Charles G. Yates, Junius I. Scales, Lyndon Swaim and Robert Paine Dick as Elders and William S. Moore as Deacon. The Moderator reported to a congregational meeting on February 21st, that all of these gentlemen had accepted except Robert Paine Dick, who had declined to serve, and thereupon the meeting,

because of inclement weather, was adjourned to the 22nd, for the purpose of electing a fourth Elder and another Deacon, to take the place of Mr. Yates who had been made an Elder. At the adjourned meeting John H. Dillard was elected Elder and W. B. Bogart was elected a Deacon. All of these except Mr. Dillard were ordained and installed on February 25th, and Mr. Dillard was ordained and installed on August 25th, 1872. On February 24th twenty-two persons were received into the church on their profession of faith.

At meetings in the Fall of 1872 the Session expelled from the communion of the church one member because of continuous absence from church services and for conduct flagrantly unbecoming a Christian, and suspended for limited periods two others for conduct inconsistent with their Christian professions, and, at a meeting on November 18th, decided to hold weekly prayer meetings in the homes of members, in addition to the regular Wednesday evening meeting for prayer, and, at the same meeting, appointed Elders Yates and Lindsay a committee to prepare a docket of business to be called at each meeting of the Session. This committee recommended the following docket, which was approved and called at succeeding meetings of the Session, to wit:

- (1) Do you know any one sick in the congregation?
- (2.) Do you know any one in want and in need of help?
- (3.) Do you know any who are serious on the subject of religion?
- (4.) Have the Elders visited the Sabbath School during the past month?
- (5.) Do you know any children who do not attend any Sabbath School?
- (6.) Do you know any families or any individuals who do not attend church?
- (7.) Do you know any strangers recently come among us and inclined to our church?
- (8.) Do you know any families or individuals who desire pews?
- (9.) Do you watch for strangers, and all who come to our church having no pews, and endeavor to make them comfortable?
- (10.) Report of delegate to Synod or Presbytery.
- (11.) Do you know of anything else that would be of interest to our church?

And, at the same meeting it was decided to discontinue the use, by the Sabbath School, of the Uniform Lesson System published by

the Committee of Publication in Richmond, and to resume use of the Question System which had formerly been effective in the school. On March 17th, 1873, Elder John C. Wharton was chosen delegate to the meeting of Orange Presbytery to be held at Wilmington on April 3rd.

At a meeting of the Session on July 14th, 1873, Elder Gorrell brought up the matter of acquiring a suitable bell for the church and he and Elders Yates and Swaim were appointed a committee to ascertain whether the cupola of the church was in such condition as to be safe for use, and, if not, to report whether it could be put into safe condition. They reported on February 16th, 1874 that the cupola was unsafe and they were instructed to associate three Deacons with themselves and to devise and to report to the Session some plan for installing a bell. Apparently they made no satisfactory report, and, on October 26th, 1874, Elders Swaim and Yates were appointed to raise the funds with which to buy a bell, and, on August 16th, 1875, Mrs. Hildescheimer contributed to this fund fifty three dollars and a quarter, the proceeds of a concert given by her. However the whole matter of the bell was solved by the generosity of Elder Yates. On September 27th, 1875 Elder Yates presented to the church a bell, which is described as "A large and fine toned bell, which has excited the admiration and gratified the ear of every one who has heard its sweet and mellow tone." In his letter of presentation Elder Yates expressed "His gratitude to God for His mercies and blessings" and begged the church to "Accept it as a token of love for us (her) and for the Master's cause." The Session replied in a most gracious letter of acceptance invoking blessings on him and his family, thanked him for his generosity and concluded by commending "Such liberality to the imitation of others for the honor of our blessed religion, for the good of our beloved church and for the glory of our divine Lord and Saviour, Jesus Christ." This bell, which still summons the members of this church to her services, bears this inscription:—

"To call the fold to church, we chime,  
When joy or mirth are on the wing, we ring,  
When we lament a parting soul, we toll.  
"Dedicated to the worship of the Master."  
"Presented to the First Presbyterian Church  
of Greensboro, N. C.  
By Charles G. Yates,  
1875"

Mr. Yates told the Sabbath School pupils that when this bell rang, it said "God is love—Come to church. Come to church, God is love."

At a meeting of the Session on August 30th, 1873 two future officers of the church, Gen. A. M. Scales and Dr. Robert F. Robertson, were received into her membership. Gen. Scales was received on certificate from Wentworth and Dr. Robertson, who, because of several removals, had no certificate, appeared before the Session and was received on re-examination and restatement of his faith. The church during this period, as always, was frequently called upon not only to do her part in supporting the causes of the General Assembly, but to help in supplying deficiencies that developed in special matters and, where these were worthy, she always tried to do her part. Two instances of this kind were the assignment of the offering on Sunday, September 22nd, 1873, to supplement the salaries of certain underpaid ministers, and the assignment of the offerings on November 17th, 1873 and on the third Sunday in December 1874 to the help of the Committee of Publication in paying for a lot in Richmond, Va., for its use.

In October 1873 the Session decided that delegates to the church courts should be selected in alphabetical order, a system already in use by the Deacons in their appointments, and the Clerk was ordered to prepare a list for that purpose. Elder John H. Dillard, the first to whom this plan applied, was chosen on October 26th, to represent the church at a meeting of Synod in Wilmington on the 29th.

In January 1874 the Session recommended an innovation, honored in an intermittent observance to this day, which is now, under the leadership of its superintendent, John A. Kellenberger, a very important factor in the operation of the Sabbath School. The Session recommended to the officers and teachers of the school that they meet regularly and frequently to consider plans for its operation, to select matter and methods for its use and to co-operate for its growth and effectiveness.

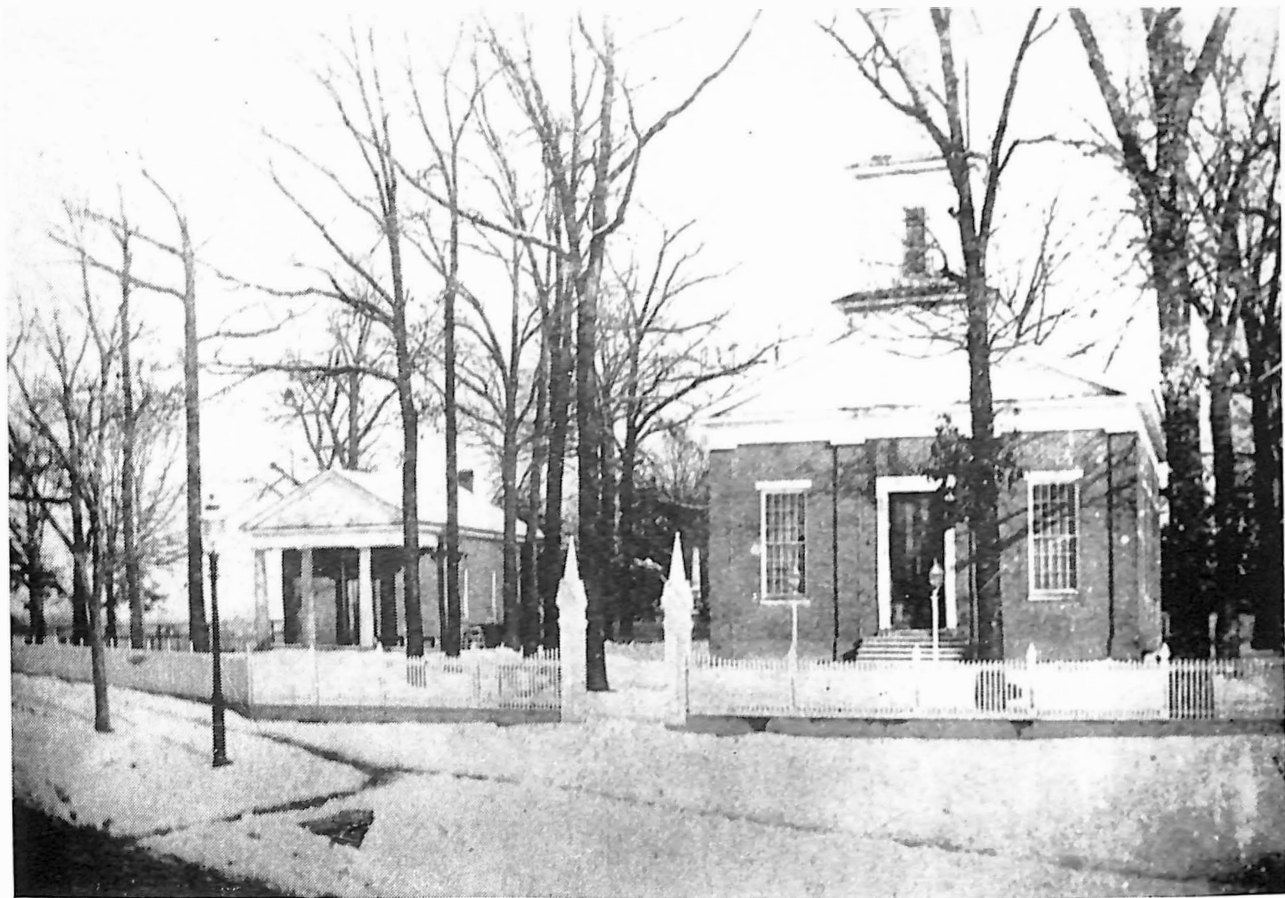
The delegate from this church to the preceding meeting of Orange Presbytery invited that body to hold its Spring meeting in 1874 in this church and so it was necessary for the church to make preparation for this important gathering. And this was not the easy matter it is today, for, at that time, providing a meeting place and a luncheon was not sufficient. Because of travel conditions not only these things were necessary but homes had to be provided in which the delegates could be entertained for such nights as they should remain. The Session appointed a committee of seven, three Elders, Messrs. C. G. Yates,

Scales and Dillard, two Deacons, Messrs. Moore and Bogart and two laymen, Messrs. C. D. Yates and Samuel M. Smith, to extend the hospitality of the church, to provide the essentials for the meetings, and to look after the comfort of the delegates. At the same meeting at which this was done, March 3rd, 1874, Elder Yates introduced a resolution that a committee on church music be appointed, the immediate duty of which would be to convey to the organist and choir directress, Mrs. C. G. Wright (Annette L.) the appreciation and the thanks of the church for her long, faithful and efficient service and, the Session unanimously approving the resolution, Elders Yates and Junius I. Scales were appointed to put it into effect. Mrs. Wright seems to have been the third person to have acted in these capacities, her predecessors having been Prof. Heinrich Schneider in 1850 and Prof. Konolt, a resident of the community, in the eighteen seventies, and she not only played the organ and directed the choir for a long time but also provided at her own expense all the sheet music used during her time of service.

Two matters affecting the welfare of the town were submitted to the Session at its meetings on July 27th, 1874 and January 25th, 1875, which received immediate approval and prompt support from the body, showing that the Elders did not limit their sympathetic oversight to communicants of this church, but included in it, in so far as they properly could, the whole community. The first of these was a suggestion from the Pastor of the Methodist church that this church co-operate with the Methodists in trying to secure for the town a city cemetery and the Session at once appointed Elders Yates and Scales a committee to urge the town authorities to purchase a suitable lot, lay it off and arrange it for a city cemetery. And the second was a proposal for a "Select Female School" in Greensboro, to be operated by Miss Lucy Ramseur, and, in response to this, the Session at once offered the use of the Lecture Room for one year, free of charge.

A problem of frequent concern to the Session at the time, as thereafter, was the maintenance of the music of the church at a standard commensurate with the Church, and, to effect this, the Session, in February 1875, approved a recommendation that a Congregational Singing School be established in the church and appointed a committee to select possible talent for it. April 8th, was set as its opening date. Results are not stated but it is hoped that an improvement in the music was had, which was satisfactory to the congregation and a relief to the Session.





First Presbyterian Church of Greensboro, N. C., Built in 1846, and Lecture Room



One of the honored Elders of the church, Ralph Gorrell, died on August 14th, 1875 and Elders Wharton, Swaim and Lindsay were appointed to prepare and present to the Session the "feelings of the Session on his death." These resolutions were presented and approved on September 20th and may be found in the Appendix to this book. A short sketch of Mr. Gorrell has already been included.

The Synod of North Carolina honored this church by meeting with it on October 13th, 1875, and a committee, consisting of Elders Yates and Scales and Deacons Moore and Bogart, was appointed on September 20th, to arrange for the meeting and to provide for the entertainment and comfort of the delegates.

On December 15th, 1875, Mrs. Jesse H. Lindsay called a meeting of the women of the church at her home for the purpose of organizing a Foreign Missionary Society. A Society, the first in the church which had Foreign Missions as its primary objective, was formed with twenty five members, the membership soon increasing to forty-nine, twelve of whom were honorary. The Society elected, as its first corps of officers, Mrs. Lindsay as President, Mrs. Bettie Cunningham, Vice-President, Miss Lizzie Lindsay, Secretary and Mrs. Annette L. Wright, Treasurer. It selected as its name "Evelyn Houston Society" in honor of the daughter of a missionary to China. Its initiation fee was twenty-five cents and its dues were five cents a week. Mrs. Lindsay, whom the members wanted to make "Perpetual President," was succeeded in that office by Mrs. J. K. Hall, she by Mrs. Bettie A. Cunningham and she by Mrs. Gray and the record ends there. Mrs. Wright served as Treasurer for four years. The meetings of this group of devoted Christian women were held every two weeks and the members voted to meet at three o'clock so that "there would be plenty of time for work." They did much for the cause in which they were interested, and later, became interested in Home Missions also. Among the things they contributed to the church by their efforts were a new carpet, pews and cushions, repairs to the organ and contributions to the Deacons' Poor Fund. They also fitted up a room at Davidson College. In order to raise the money for their contributions, they made things for sale and had entertainments of various kinds, such as Festivals, Wax Works and Yard Parties. During the first three years of the life of the Society, they raised seven hundred and eighty four dollars. There seems to be no record of this society after its third year, except that the Treasurer served for four years.

## CHAPTER X



ON December 20th, 1875 Elder Jesse H. Lindsay submitted to the Session his resignation as Superintendent of the Sabbath School, effective as of the end of the year. This was accepted with great reluctance, with the thanks of the Session for his long, faithful and effective service and with the hope that, in some capacity acceptable to him, he would continue to give to the school the benefit of his presence, his knowledge and his experience. His resignation was accepted at a meeting on December 27th, and, at the same meeting, Mr. Yates offered a resolution that the Superintendent, the officers and the teachers of the Sabbath School be thereafter elected for terms of one year, such terms to begin January 1st, and that the Superintendent be empowered to fill occasional vacancies, the power to fill permanent vacancies being reserved to the Session. This resolution was adopted and thereupon Mr. Yates was chosen Superintendent for the year 1876 and Elders Yates, Lindsay and John C. Wharton were appointed a committee to select and suggest to the Session the names of those suitable for the other offices and for teachers in the school. At the same meeting Elders Dillard and Scales, a committee theretofore appointed to look into the title and status of the school property, made a report, recommending that the property be sold and, in order to prevent, in the mind of a possible purchaser, any uneasiness as to the title, that an order of court, authorizing the sale, be secured. The report of this committee was adopted and they were instructed to carry out their recommendation. The Session also expressed its earnest desire that "The Missionary," a publication issued under the auspices of the General Assembly, become a regular visitor to all homes in the congregation and directed the Pastor to present this matter to the congregation at an approaching meeting and to urge upon the members their compliance with this desire.

On January 17th, 1876 the Session received a letter from Miss Lizzie Lindsay, Secretary of her Missionary Society, tendering to the Session the proceeds from a festival which had recently been held by the Society, a tender which the Session gratefully accepted and directed Elders Swaim and Yates, as a committee, to convey their thanks to the Society. The money was given for repairs to the church and was applied to the payment of indebtedness already incurred for such repairs.

A letter from Joseph A. Houston, a former member of the church,

now a resident of Chatham County, was read to the Session, urging that the Pastor visit him and his section as he believed such a visit would result in much good and the Session authorized the Pastor to do so on the fifth Sabbath in April. Elder Junius I. Scales was chosen as delegate to Presbytery to meet at Nutbush Church on April 19th.

On September 18th, 1876 John C. Wharton was appointed as delegate to a meeting of Presbytery to be held in Pittsboro on October 12th, and Junius I. Scales was appointed delegate to Synod to meet in Fayetteville on October 18th, and, at a meeting of the Session on November 25th, the use of the church for their annual Conference, which was to meet shortly in Greensboro, was tendered to the Methodists. At the same meeting, the committee theretofore appointed to secure an order of Court for the sale of the school lot, submitted the following as part of the order of the Court in the matter:—

“Upon the foregoing facts it is ordered, adjudged and decreed by the Court that the defendants, Jed. H. Lindsay, James Sloan and R. Glenn, as Commissioners of the Court, do make sale of the said house and lot, in whole or parcels and for cash or on credit as to them may seem best, the sale to be made in Greensboro, after advertisement at the Court House door in Greensboro and four other public places in Guilford County, for thirty days, or in lieu thereof, in some Newspaper published in the city of Greensboro for that length of time, and will report their proceedings to this Court, to the end that the same may be confirmed; and this cause is continued for further order and direction.”

and, at a meeting on April 2nd, 1877, the committee made its report, which was accepted and the committee discharged and the future attention to the matter was assigned to the Trustees of the school. At this meeting Elder John H. Dillard was, at his request, dismissed to the Presbyterian church in Leaksville and automatically ceased to be an Elder of this church.

Judge John H. Dillard was born near Leaksville, in Rockingham County, N. C., on November 30th, 1819. He was educated at Patrick Henry Academy, in Henry County, Va., and at the University of North Carolina. Withdrawing from the University before graduation, he went to William and Mary College in 1840 to study law under Judge Beverly Tucker. He had previously read law under Hon. James T. Morehead in Greensboro. Upon completion of his law course he practiced in Patrick County, Va., and was soon chosen Commonwealth Attorney for the County. In 1846 he returned to his native

County to practice his profession and was there made Attorney, Clerk and Master of Equity for the County. In 1848 he formed a partnership with Colonel Thomas Ruffin which continued until the latter was elected, in 1854, Solicitor of the Fourth Judicial District of the State.

When the war between the states was declared Mr. Dillard organized Company G of the 45th North Carolina regiment and served this company as Captain until he resigned on June 27, 1863. In 1868 he, together with his family, removed to Greensboro and practiced at the bar until 1878 when he was elected a Justice of the Supreme Court of North Carolina, in which office he displayed great ability and learning. Because of ill health he resigned this position in 1881. He then returned to his practice in Greensboro, where he resided until his death. In association with Judge Robert Paine Dick, he conducted the Dick and Dillard Law School for fifteen years and from this school went forth nearly three hundred young men, prepared for licensing as lawyers by the Supreme Court. Judge Dillard neither desired nor took a prominent part in politics or social movements, nor did he seek honor. By his counsel, however, he furnished many resources for his friends, who were leaders in politics and social reforms.

Judge Dick said of Judge Dillard that "He was the best draftsman of legal papers and documents that I have met" and Chief Justice Pearson said that "Judge Dillard was the best equity lawyer who appeared before the Supreme Court." He had no grasping love of money and was remarkable for the simplicity of his tastes and the temperance of his habits. His professional career, which extended over half a century, was a distinguished one.

For twenty years he was an honored Elder of the First Presbyterian Church of Greensboro, and, for the last ten years of his life, taught a class of young girls in the Sabbath School of that church and possessed their filial veneration and affection. On July 13th, 1846, he married Miss Ann L. Martin of Henry County, Va., who survived him several years.

On January 8th, 1877 Elder C. G. Yates was re-elected Superintendent of the Sabbath School for the current year and the other officers and teachers were appointed for the same period, and Junius I. Scales was chosen delegate to Presbytery to meet in Graham on the 25th.

In a sketch of this church, dated April 20th, 1877, and prepared by order of the Presbytery, the Pastor, Dr. Smith, summarized the

accomplishments of the church up to that time and, although important details have already been mentioned, it is desirable to repeat the pertinent facts contained in that summary.

He says that, during the fifteen years of the pastorates of Mr. Gretter, Mr. Sherwood, Mr. McQueen and Mr. Smith, the net gain in the membership of the church was 110, the total contributions for benevolences, local and foreign, were \$10,972.00 and for Pastors' salaries and local expenses were \$17,471.00. His total, however, does not include the cost of the church and lecture room, which were built during this period by contributions from members of the church. Because the fifteen years of his own pastorate included several years during, before and after the war, a period in which the value of money fluctuated widely, Dr. Smith summarized only the last seven of these years. The contributions by the church during these seven years, for local and outside benevolences, aggregated \$9,548.00 and for Pastors' salary and congregational expenses, \$12,406.00, a total of \$21,954.00 and, during this period, he received into the church 298 new members. During the twelve years prior to April 1st, 1877 the total contributions for all objects had been \$38,890.65. Although 407 members were added to the church during the eighteen years of Dr. Smith's pastorate, to April 20th, 1877, the net gain, because of eighty four deaths, the dismissal of a hundred and seventy six and the withdrawal of twenty three colored members, was only a hundred and twenty four.

The Sabbath School enrollment at the date of his sketch, including officers, teachers and pupils, was two hundred. He added that, since her organization, about nine hundred had been added to the church, of whom about six hundred "are now sainted with Christ" and that the following seventeen ministers had been connected with her by birth or residence:—

Wm. D. Paisley, Thos. A. Gretter, Alex. Wilson, D. D., Wm. P. Wharton, Wm. N. Mebane, Eli W. Carruthers, John M. Sherwood, Cyrus K. Caldwell, J. Henry Smith, D.D., Martin McQueen, Calvin H. Wiley, J. J. Smyth, Benj. W. Mebane (of the Greensboro Church), Robert Ernest Caldwell, (of the Greensboro Church), Egbert Watson Smith, (of the Greensboro Church), Samuel Macon Smith, (of the Greensboro Church), and Turner Ashby Wharton, (of the Greensboro Church.)

At a meeting of the Session on September 3rd, Jesse H. Lindsay was chosen delegate to Presbytery, which was to meet at Milton on the

12th, and at a meeting on October 14th, Charles G. Yates was chosen to represent the church at Synod in Charlotte on the 24th, and, on January 14th, 1878, he was elected Superintendent of the Sabbath School, with the authority to select the other officers and teachers, and, at that meeting, Elder Jesse H. Lindsay, who had previously been appointed for the purpose, conveyed to the Pastor the continued "hearty good feeling and love" of the congregation for him and tendered to him, for the future, a salary of seventeen hundred dollars a year.

Apparently the church had been having a season of daily prayer services and, this having ended, the Session, on March 19th, 1878, resolved that "The young men of the church and congregation be advised to meet on any Friday night in the Lecture Room for prayer, the meetings to be conducted by the officers and the older members of the church."

On March 25th, 1878 Junius I. Scales was chosen to represent the church at a meeting of Presbytery to be held in New Bern on the 24th, and a donation was made to the Colored Theological Institute at Tuscaloosa, Alabama.

In the Fall of 1878 sundry repairs to the church and lecture room were made by a committee appointed to attend to the matter, and it became evident at a meeting of the Session on November 25th, 1878, that the school lot had been sold for fifteen hundred dollars, as the Clerk reported that he had received that amount and had lent \$350.00 to Orange Presbytery; \$1069.08 to the Trustees of Davidson College on a note secured by North Carolina Railroad 8% coupon first mortgage bonds and had used the balance, \$80.92, to pay for repairs to church property; and at this meeting, the Session, having been advised that he had joined another church, ordered that the name of the officer, to whom a letter of dismissal had been refused, be erased from the church roll.

In December Charles G. Yates was elected Superintendent of the Sabbath School for another year and the Session directed that the school should use the International Series of Questions and that the teachers of classes sufficiently advanced should require their pupils to study these and the two Catechisms, and that the use of the Catechisms should "never be intermitted and no other question books to be admitted."

Pursuant to a resolution adopted by the Session on January 25th, 1879, which was duly advertised to the congregation, the congregation met on February 10th. for the purpose of electing additional



Elders and Deacons. Mr. Jed H. Lindsay was made Moderator of the meeting and the voting for three Elders proceeded by secret ballot. The first ballot resulted in the election of Robert Paine Dick and Samuel C. Smith but a second ballot was necessary for the election of a third Elder, and on this ballot, John A. Gilmer received a majority of the votes cast and was declared elected. Because of the elevation of Mr. Dick from the position of Deacon to that of Elder it was necessary to elect five Deacons instead of the four originally planned and, on the first ballot, three, W. R. Murray, Robert M. Sloan and James T. Carson, were elected. Because of the lateness of the hour, the meeting adjourned to the following Wednesday, at which time Geo. S. Sargeant and Jed. H. Lindsay were elected, and all of these officers elect, with the exception of John A. Gilmer who was ill, were ordained and installed in their respective offices on February 16th, 1879. Mr. Gilmer was ordained and installed on May 24th, 1879.

At a meeting of the Session, on March 24th, an application for the position of organist, at a salary of ten dollars per month, was received from Miss Emma Hahr, but, as no vacancy in this position existed, her application was denied, the Session expressing its satisfaction with the incumbent, Mrs. A. L. Wright, in the following resolution, which was unanimously adopted—"Resolved That the thanks of this Session are due and are hereby tendered to Mrs. A. L. Wright for the untiring interest she has so long manifested, and for the very acceptable manner with which she has presided over the organ and choir of our church."

CONSOLIDATED STATISTICAL REPORT—MARCH 31, 1870-MARCH 31, 1879

[illegible]

## CHAPTER XI



HE Bench of Deacons held a meeting on February the 18th, 1879 at which time they effected an organization by electing Jed. H. Lindsay Chairman, W. R. Murray Secretary and W. S. Moore Treasurer, all for a period of one year from the date of the meeting. Mr. Moore's election was a re-election, as he was Treasurer at the time of the last preceding meeting of the Deacons of which there are any existing minutes. That meeting was on March 19th, 1872, at which time the Treasurer reported a long standing indebtedness of the church, about two hundred dollars, which the Board decided to collect from among its own members. Although the minutes of the March, 1872 meeting of the Deacons are on the page in the minute book immediately preceeding the minutes of the February 1879 meeting, the Board had apparently met during the interval for the Treasurer reported, on March 4th, 1879, that the existing debt of the church was only \$44.89, which might have been an indebtedness recently incurred or the balance of the indebtedness which was outstanding in 1872.

Realizing the need for better church facilities for the Presbyterians living in South Greensboro, the church, through her Elders, adopted a resolution, on August 7th, 1879, to appoint a committee of two Elders to negotiate with Judge Tourgee for the purchase of a lot in that section of the town, on which to build a chapel and to select the lot, "provided it be Lot 5;" to agree upon a price and to arrange to pay for it. If, however, the committee could not get Lot No. 5 upon favorable terms, it was to report back to the Session for further instructions. On August 9th, the committee, in a report signed by Elder Swaim, stated that they preferred Lot No. 5, containing 104 rods, "as set forth in the plat, as best adapted to our purposes and that Judge Tourgee agrees to sell it to the church for two hundred dollars," and recommended that "measures be taken to pay the purchase money and secure legal title." The Session approved the report and appointed Elders Swaim, Gilmer and Yates a committee to secure title and to arrange for the money with which to pay for the lot. At the next meeting of the Session this committee reported that they had secured title to, and paid for the lot and was discharged.

Up to this time the church had been dependent for her heating on burning wood but, at the Session meeting on August 9th, Elders Yates and Lindsay were appointed to consider the advisability of sub-

stituting coal stoves, or a coal furnace, with which to heat the church. The Session also chose Elder C. G. Yates as delegate to Presbytery to meet at Alamance Church on October 16th, and Elder J. I. Scales as delegate to Synod to meet in Statesville on October 22nd.

In its report to Presbytery, prepared on October 12th, on the State Religion of the Church, the Session stated that the church held two preaching services every Sabbath, with additional services the Friday and Saturday preceding Communion Sunday, a prayer meeting every Wednesday evening, and a Young Men's prayer meeting every Thursday evening, the attendance at all of which is pretty good, considering the size of the town and the other open churches and that the attendance at prayer services, "though occasionally distressingly small, is, we think, increasing." The report comments that family worship and Sabbath observance were about as they generally are in average Presbyterian communities; states that no services were being held for colored people, there being four colored churches in Greensboro, two Methodist, one Presbyterian and one Baptist; mentions that "chiefly through the energy and industry of our ladies the church has been carpeted and cushioned and otherwise renovated" and that repairing and re-shingling the "entire roof" and other "improvements are contemplated."

In September 1878, an officer of the church, who had long and continuously neglected the services of the church, was suspended from the enjoyment of church privileges for a period of twelve months and, at the expiration of that time, with no evidence of any change in his heart, the Pastor and two Elders were appointed to ascertain whether or not there had been a change in his attitude. He advised this committee that he could not resume attendance and was again suspended for a period of twelve months. At the expiration of this term of suspension, he was again visited by a committee from the Session and, being still obdurate and recalcitrant, was, on November 22nd, 1880, indefinitely suspended. However this member voluntarily came before the Session on December 20th, 1884, and expressed his sincere repentance for his delinquency and asked that he be restored to membership in the church. The Session gladly heard him, cordially welcomed him back, and by unanimous vote, restored him into the full communion of the church.

At the meeting of the Session, on January 26th, 1880, the Clerk submitted statements showing that the costs of repairs to the roof of the church, after deducting the proceeds from the sale of old material, was \$183.76, and of the coal furnace, which had been installed

and accepted, was \$118.80 and he was instructed to pay these from funds in his hands. He also submitted an application from a Deacon for a loan, from church funds, of \$820 and, at a meeting on January 27th, the Session approved the loan for a period of two years, with interest at 8%, payable semi-annually, to be represented by his note, with a first mortgage on his home place as security, and with the provision that his home was to be kept insured for two thousand dollars during the life of the loan.

The Session had had under consideration for some time the matter of creating an adequate Board of Trustees to handle the property of the church and, confronted with a special necessity for such a Board, it called a meeting of the congregation for February 23rd, 1880, for the purpose of electing Trustees. At this meeting, Jed. H. Lindsay, who was recorded as being the only remaining member of an earlier Board, though there is no record of such a Board, and Messrs. John C. Wharton, Charles G. Yates and William B. Bogart were elected. In this connection, the Clerk of the Session, who had been previously assigned to the duty, had reported to the Session, on November 24, 1879, that he had searched the records and had been unable, despite the fact that the records do show the election of such a Board in 1824, to find any reference to Trustees except a memorandum headed "Trustees of the Church" with the name of John M. Dick added.

John McClintock Dick, of Scotch-Irish Presbyterian stock, the son of James Dick, a large land owner and a successful farmer of the Eastern part of Guilford County, was born on the farm in 1791. When he reached manhood his father gave him the choice of a good farm or a college education. He chose the education and went to the University of North Carolina. He then read law under a practicing lawyer, was admitted to the Bar, established his home in Greensboro and practiced his profession there.

At the age of 28, in 1819, he was elected a State Senator from Guilford County, an unusual honor for so young a man, and was again elected in 1829 and served for three consecutive terms. In 1835, at which time Superior Court judges were elected by the Legislature, the term of office being for life, a vacancy existed on the Superior Court Bench and two of the ablest lawyers in the state were candidates, before the Legislature, for the position. A deadlock resulted and Mr. Dick, who was acceptable to the supporters of both candidates, was elected to the position, the duties of which he discharged with honor to himself and the state, until his death.

"He was a sound, painstaking, level headed, industrious lawyer, a man of even temper and spotless character and universally liked and trusted." It was said of him "There have been greater but few more irreproachable public men in all our history." Outside of his professional interests and official duties his chief interest was in the University, which he served as Trustee from 1842 to 1860.

Simple and methodical in habits, successful in his practice and with a salary large for those days, he accumulated considerable property. His home, on North Elm Street, Greensboro, just opposite the present O. Henry Hotel, was one of the show places of the town. His chief recreation was superintending his farm of several hundred acres, which was worked by his slaves. Being on the bench he took little part in politics but, although privately he was opposed to secession, he regarded loyalty to his state, in whatever course she might take, as his highest duty.

He married Parthenia Paine Williamson of Person County, a woman of unusual force of character, and reared a large family, the most noted of whom was Robert Paine Dick.

John McClintock Dick, a member of this church and a prominent citizen of the community and of the state, died on October 16th, 1871, while on a visit to Mr. Abraham Riddick at his beautiful home at Manneys Neck.

At no time during those years was the Session or the Diaconate neglectful of their obligation to the dead as well as to the living members of the church, and, from time to time, each body appointed committees to see to the upkeep of the graveyard, as well as of the church, nor were they neglectful of their responsibility for the religious development of the colored people of the community and the state, as is evidenced by a contribution in 1880, substantial for those days and for a church of this size, to the support of a needy colored church in New Bern, N. C.

On July 12th, 1880, the church suffered another loss in the death, at the Presbyterian Hospital, New York City, of a beloved Elder, Junius I. Scales, and the Session, at a meeting on July 19th, appointed Lyndon Swaim and Samuel C. Smith to prepare and submit resolutions suitably expressing the feelings of the members of the Session and of the church. These resolutions are reproduced in the Appendix to this volume.

Junius Irving Scales, distinguished in the public life of the state, was born in Rockingham County, N. C., on July 1st, 1832. The

Scales family, of Norman origin, the name originally being "D'Escaler," moved from England to Virginia some years after the War of the Roses, in which Lord Scales was captured and executed. Nathaniel Scales, the great grandfather of Junius, moved to North Carolina and settled near Reidsville. His son, Robert, a physician and country gentleman, moved into Reidsville, and became the first Elder of the Reidsville Presbyterian Church. E. D. Scales, known as "Dick," one of Robert's seven sons, after serving as a boy in the Confederate army, settled in Texas and reared a large family, one of whom was Junius Irving, the subject of this sketch.

Junius Irving Scales was educated at the University of North Carolina, where he showed rare gifts as a speaker and from which he was graduated with high honors in 1853. He taught school for a short time and then read law under Judge Pearson and began the practice of his profession at Graham, Alamance County. He was elected to the House of Representatives from that county in 1857. To be eligible for that position it was necessary, at that time, to be a freeholder and, to qualify him for the position, young friends gave 300 acres of land to Mr. Scales. He married Effie Hamilton Henderson, the granddaughter of Chief Justice Leonard Henderson, of Granville County, and, in 1861, moved to Carrollton, Miss., a town near the Yazoo river, carrying with him sixty slaves, the property of his wife.

Shortly after his arrival there the war between the states began and he at once enlisted as a private in the Carrollton company, but was made Captain before the company went to the front. His company was assigned to the Western Army and was in a number of battles and Mr. Scales was wounded several times. He was rapidly promoted to Colonel and commanded the 30th Mississippi Regiment, which fought gallantly in the battle of Chicamauga. On the third day of that battle his horse was shot from under him and his clothes and hat were riddled by bullets. While leading his sharpshooters ahead of the line, they were flanked and he and twenty of his troopers were captured. He was imprisoned at Johnson's Island, in Lake Erie, where the privations were such that life was almost unbearable. A number of prisoners escaped through a tunnel, but this way of escape was rendered useless by an unusually corpulent man, who got stuck in the tunnel and blocked it.

After the war, Colonel Scales, after two years of farming, renewed his law practice in Greensboro, finally entering into partnership with his brother, General A. M. Scales, under the firm of "Scales

and Scales." He was elected an Alderman of Greensboro in 1877 and State Senator from Guilford County in 1877 and 1879. "In the General Assembly he was regarded as a wise counsellor, a safe legislator and an eloquent advocate." He became a Ruling Elder in the First Presbyterian Church of Greensboro on April 29th, 1873. A successful lawyer and a devoted husband and father, he left to his children and his church "a fair and honorable name," and a record in which they could justly take pride.

At the first meeting of the Session in 1881 the Pastor reported a gift of books and valuable publications from Mr. Samuel Hayes of Philadelphia, friend of many in the church and the Sabbath School, which the Session instructed him to accept and to thank Mr. Hayes for them. In the lot were four Bibles which, it was resolved, should be given to the four children in the school who were most regular in their attendance during the year. It would be interesting to know what children received these Bibles but the records do not show this. At the same meeting the incumbent officers of the Sabbath School were re-elected for the new year. And it was also determined to prepare a register of church members and the Pastor and Clerk were instructed to do this and to provide enough copies for the congregation and for distribution outside the church membership. Five hundred copies were provided and distributed.

In December, 1881, Dr. Smith was asked to assist in the organization of a new Presbyterian church at the Gulf, in Chatham County, and the Session consented to this, provided the date could be so arranged as not to conflict with his other engagements, and, on January 18th, 1882, a member of this church, Mrs. Annie Eugenia Foushee, was dismissed to join the proposed new church. At the same meeting the incumbent officers of the Sabbath School were re-elected, but Sample S. Brown refused to serve longer as Assistant Librarian and A. L. Rankin and W. E. Harris were elected to serve in his stead. The Superintendent and his Assistant were authorized to provide teachers for, and to assign them to, the various classes.

An Elder reported to the Session on January 23rd, 1882, that he had in hand from a deceased member of the church, gifts consisting of \$100 for Foreign Missions, \$100 for Domestic Missions, \$100 for the Evangelistic Fund of Orange Presbytery and \$100 for this church and asked what disposition should be made of them. The Session, apparently without ascertaining who the donor was, directed that the gifts for benevolences be remitted to the Treasurer of Orange Pres-

bytery and the gift to the church be held by the church for future disposition. At a meeting in March, the Pastor reported that he had received a donation of one hundred dollars from Robert W. Donnell of New York City for use in building the chapel in South Greensboro, which had been under consideration for some time. He also reported the receipt of a letter of thanks from the church and Sabbath School at Chapel Hill for books which this church and Sabbath School had given to them.

On April 7th, 1882, the question of using gas in the church for lighting it was brought up and discussed, as it was then possible to obtain gas from a city-wide installation, and it was decided, as the minutes record it, "to take it."

In the annual narrative to the meeting of Orange Presbytery, the Session included "as of interest and importance" that within the past six years two young men had gone forth from this congregation as ministers of the Word, who are now preaching the Gospel and that a third young man from the congregation was then concluding his first year of study and preparation for "this great, urgent and blessed work." On May 27th, 1882, the church was requested by the Presbyterian Alliance to contribute four dollars per year, per delegate to the Alliance, for the four years 1881-1884, to help pay its expenses and this was authorized, to be paid from the contingent fund of the church.

During the several years prior to 1883 this church manifested the same interest in, and responsibility for, orphans which are today her marked characteristics, and, from time to time, contributed to the support of the Oxford Orphanage. And apparently, just as now, Thanksgiving was an appropriate time at which to give expression to this interest. A substantial contribution to this orphanage on Thanksgiving Day in 1881 is noted in the minutes of the Bench of Deacons.

For about a year the church had been considering, and planning for, the erection of a church, or chapel, on the lot in South Greensboro, which had already been bought from Judge Tourgee. During this time several committees had been appointed to consider ways and means, and to study plans, several of which had been submitted to the Session by Mr. Swaim, and, on September 14th, after a full conference, Elders Smith and Swaim were appointed to survey the ground, make estimates and report back to a called meeting of the Session. This committee made its report on September 21st, submitting drawings of several possible buildings and, after carefully considering all



of these, a motion was made and carried that a chapel, not to exceed a thousand or twelve hundred dollars in cost and similar, in its features, to the cheaper of the plans considered, be erected. Elders Swaim and Yates were appointed to carry out the will of the Session and, as a building committee, to complete the work as soon as possible. Deacons Murray and Geo. S. Sergeant had been associated with Messrs. Swaim and Smith to assist in surveying the ground and submitting estimates and plans.

Deacon Jeduthun Harper Lindsay died on September 22nd, 1881, after serving as Deacon and as Chairman of the Diaconate for almost two and a half years with a fidelity, devotion and ability which were effective not only for the church, but which also endeared him to his fellow officers and to the membership of the church. The Board adopted appropriate resolutions, prepared by Deacons W. S. Moore and W. R. Murray. These are included in the Appendix.

The Bench of Deacons appointed Geo. S. Sergeant to complete the unexpired term of Mr. Jed H. Lindsay as Treasurer of the church and, at a meeting on February 14th, 1882, elected as their officers for the ensuing year J. T. Carson, Chairman, W. B. Bogart, Secretary and W. S. Moore, Treasurer and resolved that, thereafter, their officers should be elected annually on the first Monday after the last Sabbath of each year.

The Deacons seem never to have been lax in their attention to their duties and obligations, for the minutes of practically every meeting of the Bench contain reports of what had been done for the church, and especially for the needy in her congregation, reflecting, in the opinion of the writer, the wholesomely Christian spirit of the church. Nor did they neglect the financial affairs of the church, for, at their meetings, they regularly reported and discussed receipts and disbursements for local expenses and Benevolent Causes of the church. In this connection it is interesting to note the difference between the cost of service then and now, as illustrated by the fact that the church then paid five dollars a month to her sexton, whereas now she pays several times that sum per week.

As early as the Fall of 1882 the matter of the relationship between the Northern and the Southern Presbyterian churches was under consideration and the Session of this church, at a meeting on September 18th, discussed it and unanimously expressed approval of action taken by a preceding General Assembly in Atlanta and "declared unanimously their opposition to any disturbance of the question."

## CHAPTER XII

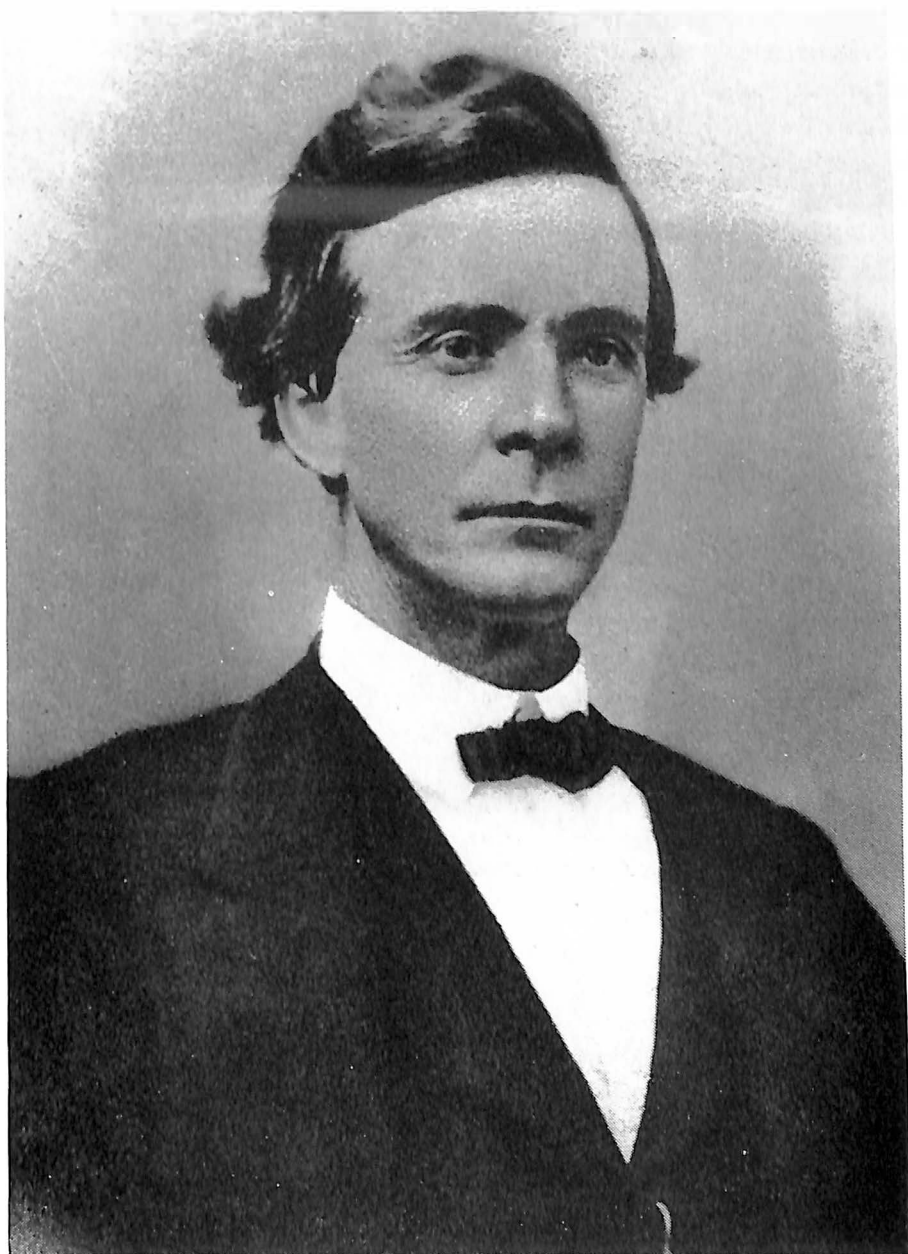


T a congregational meeting held, on November 5th, 1882, after due notice of time and purpose, Robert M. Sloan, Sr., was elected Elder and J. W. Scott, W. E. Bevill and Robert F. Robertson were elected Deacons, and all of these, having accepted the offices to which they were elected, were ordained and installed on November 19th, 1882. During these years the church maintained the custom, now in abeyance, probably with consequent loss to the church of interest in her affairs, of holding an annual congregational meeting to which the Session made a report as to the spiritual state of the church and the Deacons and Sabbath School officers reported on their several activities, these reports being to some extent preparatory to, and much of their matter included in, the Narrative submitted annually to Presbytery. Such a meeting was held on January 7th, 1883, to receive and to consider these reports for the closing fiscal year.

Elder Charles G. Yates, who had for years served the church in many capacities and who had been an honored and beloved Elder for nearly eleven years, died on December 23rd, 1882, and, at a meeting on January 11th, 1883, Elders Swaim, Dick and Lindsay were appointed a committee to prepare and submit to the Session an appropriate expression of the loss to the church in the death of Mr. Yates. These resolutions were submitted on January 29th, and became a part of the permanent records of the church. They are included in the Appendix.

Charles Green Yates was born in Rappahanock County, Va., on March 21st, 1827, and spent his boyhood in Danville, Va., where he learned his trade. At the age of twenty he united with the Presbyterian church there, under the care of Rev. Mr. Jas. N. Lewis and, about a year or two later, moved to Greensboro where he spent the remainder of his life. He united with this church, by certificate from the Danville church, on December 10th, 1848. After twelve years of active membership he was elected a Deacon and was installed on May 13th, 1860. After twelve years in this office, during which he discharged his duties with fidelity and efficiency, he was elected to the position of Ruling Elder and was installed on February 25th, 1872. He also held the position of Sabbath School Superintendent for a number of years.

In his business he was intelligent, industrious and persevering and



REV. MR. MARTIN McQUEEN  
Supply Minister, 1859



all his dealing was marked by fidelity to duty and the highest integrity. As a private member of the church, as Sabbath School Superintendent and as church officer he was devoted and vigilant in his attitude to the church and her interests and was ever attentive and liberal to her and to all her members, from the highest to the lowest. As a citizen he took much interest in public affairs, always standing for that which was best in public life, and possessed the esteem and confidence of his fellow citizens. His family relations were exemplary. Tender and solicitous, he did every thing in his power to promote the welfare of the members of his family. He died on December 23rd, 1882. His grandson, Charles Gillespie Yates was, at the time of his death in 1945, an Elder in this church.

The Superintendency of the Sabbath School having been vacated by the death of Mr. Yates, the Session, on January 11th, 1883, directed the other officers of the school to conduct it until further notice and to continue to follow Mr. Yates' plan for the distribution of awards to scholars, and to use for that purpose the sums of money given by members of the Session and interest from money given by a deceased member, probably Mrs. Amelia G. Lindsay, the amount then in hand for distribution being ten dollars. Mrs. Amelia G. Lindsay had given one hundred dollars to the church, with instructions that it be invested for use in perpetuity, and that the interest from it be distributed among the Sabbath School scholars as rewards for excellence and that these gifts should be known as "Amelia Prizes." In recognition and appreciation of her gift, the Session, on January 29th, adopted the following resolution: "Resolved (1) That the one hundred dollars donated to the Greensboro church by our beloved sister, Mrs. Amelia G. Lindsay, be appropriated as a permanent Sabbath School fund and that the yearly income thereof be devoted annually to the purchase of Bibles, or other suitable books, to be awarded, under the direction of the Superintendent of the school, to such pupils as shall be decided to be most proficient in such competitions of diligence or punctuality as shall be established by the Superintendent, and to be known as the "Amelia Prizes."

(2) That the Clerk of the Session be directed to invest the said sum in the most available funds (securities) he can, to accomplish the purpose of the foregoing resolution."

The death of Mr. Yates created a vacancy on the committee to build the chapel in South Greensboro and the Session directed Mr. Swaim to attend to this alone. They also directed the officers of the

Sabbath School to remind the teachers, who were habitually absent, of their duty to attend "punctually and regularly."

Orange Presbytery had accepted the invitation of this church to meet with her on April 18th, and the Session, on April 2nd, appointed Deacons Robertson, Moore, Scott, Bevill and Murray to arrange for the entertainment and comfort of the delegates and Elder Lindsay to represent the church at the meeting.

The church was the recipient, from Mr. E. S. Jaffray of New York City, of the gift of a bell for the chapel in course of construction in South Greensboro and the Session, on August 12th, 1883, gratefully accepted it "as a mark of fellowship and a token of Christian brotherhood" and directed Deacon Moore "to communicate this action to the kind donor with assurance of esteem and gratitude and our prayers to God for the divine blessing upon him, and upon his, in all their relations and duties."

The Session, which had, at an earlier meeting, instructed the Superintendent, the Librarian and the Elder, whose duty it was to attend the school that month, to select and to give to the Chapel such books as could be spared, did, on August 23rd, 1883, appoint George S. Sergeant, Superintendent, E. P. Wharton, Assistant Superintendent and W. R. Murray, Secretary of the Sabbath School being organized at the Chapel, these being the first officers of that school.

Elder S. C. Smith, who was Superintendent of the church Sabbath School during 1883, announced to the Session that he had awarded the "Amelia Prizes" as directed and that he had given two gold dollars to William Curtis for perfect attendance and one gold dollar, each, to Mamie Weatherly, Charlie Curtis, Charlie Smith and Robert Murray for attendance on forty six Sabbaths. The Session approved this action and decided that the prizes should be awarded in open school on the third Sabbath in February.

Early in January, 1884, the teachers in the Sabbath School addressed a letter to the Session in which they unanimously requested that Elder R. P. Dick be made Superintendent and, after consideration and upon the urgent request of the other Elders, he consented to accept the office and, on January 7th, was elected to the position for the year, the former teachers being re-appointed. At the same meeting the Session, being advised that help was needed at the services at the Chapel in South Greensboro, the Pastor was instructed to suspend evening service in this church one Sunday in each month, and instead,

to conduct service on such Sundays, during the afternoon, at the Chapel and that he should give notice of this to the congregation.

On November 26th, 1884, Mrs. A. L. Wright, who had for many years played the organ and conducted the choir, submitted her resignation, which was accepted with regret, and Elders Swaim and Dick were appointed to convey to her the appreciation of the Session of her fine service and their thanks for the gratuitous work she had so long been doing for the church. This committee submitted the following, which was made a part of the permanent records of the church:

"In accepting the resignation of Mrs. A. L. Wright as organist and Directress of choir music in the Presbyterian Church of Greensboro, the Session of Elders would not only express their satisfaction but their gratitude for her services during the many years past as leader of the choir. Her admirable taste in the selection and rendering of the sacred music adapted to our public worship has contributed more than we can express, more perhaps than we know, to the enjoyment and spiritual profit of our Sabbath devotions. Her services have been all the more kindly as a labor of love, without reward except the consciousness of having contributed to soothe the spirits and lift the aspirations of the congregation heavenward. And, although she is under no obligation and we have no right to ask her for further service, we hope still to have her cherished presence and assistance at the organ and in the choir at times in the future when her health and conscience may justify such participation. The Session is conscious that they herein express the undivided sentiment of the congregation." The Session then appointed the incumbent officers of the church and of the Chapel to serve for 1885.

On November 20th, 1882, the newly elected Deacons, Messrs. Robertson, Bevill and Scott, were introduced to their new duties by the experienced members of the Board, and, following the regulations of the Board, each one of them was assigned to a Ward of the city, in which, along with other members, they would make the stated collections from members of the church and would look after the needs of the poor. Some confusion seemingly having arisen over the matter of digging and filling graves in the church cemetery, the Deacons adopted a resolution requiring that thereafter all graves should be dug and filled by the regular grave digger, under the supervision of a church officer, and that this action should be certified to the Session. Deacons Robertson and Bevill reported to the Board that, being advised that the Sexton, Mr. D. L. Gill, was ill, they had had him

moved to a boarding house, provided a physician and a male nurse and thus cared for him until he was removed, at the solicitation of Deacon Carson and his wife, to their home shortly before his death and cared for by them until he died. They provided a suit for his burial and a neat coffin and had him interred in Green Hill Cemetery. Deacons Bogart and Moore were then directed to look after Mr. Gill's effects and debts and to take such steps as, in their judgment, might be necessary to close up his affairs. On January 1st, 1884, the Deacons elected the following as their officers for the year: Dr. R. F. Robertson, Chairman, W. S. Moore, Treasurer and J. W. Scott, Secretary. On February 4th, 1884, the Bench of Deacons, in a procedure notable because unusual in the church, directed the Treasurer to file a claim against the estate of a deceased member for an unpaid balance of seventy five dollars on a subscription to the Pastor's salary. It is apparent from this, as from other evidence in the church records, that the method then in vogue for raising money for the needs of the church was to ask members for money for a specific objective, at stated times and not, as now, to make one canvas for money for all causes.

In April 1884, the Deacons, possibly as the result of the incident of the suit heretofore mentioned, adopted, with the approval of the Session, a plan to canvas for subscriptions to the Pastor's salary, these subscriptions to be paid in monthly installments, and, after a partial canvas, a gain of \$303.30 in these subscriptions was reported.

At the last meeting of the Deacons in 1884 the Treasurer, Mr. Moore, reported that he had, as directed, contracted for "seasoned White Oak" posts with which to fence the church yard, these to be delivered in the Spring, and had reduced the indebtedness of the church to the bank to \$117.94. He was then directed to borrow, if possible, a hundred dollars from the Sabbath School Fund, with which, together with the collection of a small amount, the unpaid balance of bank indebtedness could be satisfied. The Deacons, however, were disappointed in this as the Sabbath School did not have the hundred dollars, but early in 1885 they were able to pay the note, because, in May, they received a contribution of \$177.94 from the "Ladies Church Aid Society" and another, of fifteen dollars, from the "Earnest Workers." The Aid Society directed that their gift, which was the proceeds of entertainments and festivals, should be applied, first, to the payment of the bank note and that the remaining sixty dollars should be used in paying for the fence around the church yard. The Deacons used



the money for these things. The gift from the Earnest Workers was used to pay a year's subscription for the "Missionary" and for the purchase and laying of a carpet for the choir. The Deacons formally and appreciatively expressed their thanks to these societies for this much needed money.

The "Ladies Church Aid Society" was apparently an outgrowth of the Evelyn Houston Missionary Society, organized in 1875, which became the "Woman's Home and Foreign Missionary Society" and, later, the "Woman's Missionary and Aid Society" and which, it is assumed, is here referred to as the "Ladies Church Aid Society."

The "Earnest Workers" was organized on June 22nd, 1884 and was the first young peoples' society in the history of the church. The first officers of this society were Evelyn Porter, President; Alice Kerr, Vice-President; Maggie Coble, Secretary and Carrie Caldwell, Treasurer, and the gift to the Deacons heretofore mentioned, shows that this was a valuable organization in the church and that it exemplified its name, "Earnest Workers."

Another woman's organization in the church was the "Woman's Missionary (Foreign) Society" which was organized in 1892, with the following officers, who served until March 1893: Mrs. J. A. Gray, President; Mrs. W. D. McAdoo, Vice-President; Miss Maggie Coble, Recording Secretary; Mrs. W. J. Blackburn, Assistant Recording Secretary; Mrs. J. H. Smith, Corresponding Secretary; Mrs. E. Hendrix, Collector; Mrs. J. A. Gilmer, Treasurer; Miss Lou McLean, Assistant Treasurer.

After March, 1893, no member was willing to assume official responsibility for any definite period, so the society decided that the members should, in turn, serve as President for one month. This practice continued until December 1895, at which time Mrs. J. Sterling Jones and Mrs. J. A. Gilmer volunteered to serve for a year as President and Vice-President respectively and they, and the other officers mentioned below, were elected for that period: President, Mrs. J. Sterling Jones; Vice-President, Mrs. J. A. Gilmer; Recording Secretary, Miss Bettie Caldwell; Corresponding Secretary, Mrs. J. Henry Smith; Treasurer, Miss Lou McLean; Collector, Miss Alice Kerr.

This society, which had among its members many of the most devoted and influential women in the church, met regularly for discussion and for planning aid to be given to various missionary enterprises of the church and did much for these causes, not only by their

interest and prayers but also by their cash contributions. These contributions, in the period 1888-1895 were \$2563.21, in 1896-1897 were \$2163.18 and in 1912-1915 were \$3146.89. In 1913 the society gave a hundred dollars to Glade Valley and received a gift of a hundred dollars from Mr. Dalton. This society had fifty-two members in 1892 and the membership during the next five years varied from this to sixty members. All meetings were opened with devotional exercises, usually conducted by a member but each of the Pastors met frequently with the society and conducted the devotionals. The society supervised the "One-Cent-a-Day Club," which was organized among the younger members of the church and of the Sabbath School, the members of which were thus, early in life, acquainted with the missionary objectives of the church and trained in liberality.

The "Pauline Little Society," which was organized in 1901, with Miss Laurin Richardson, now Mrs. C. I. Carlson, as President and Mrs. W. D. McAdoo as Leader, was the offspring of this society. It is interesting to note that the meetings of this society were held in the school house in which O. Henry attended school.

In 1897 Dr. E. W. Smith met with the Woman's Missionary Society and suggested the need of a Ladies Aid Society and such a society was formed that year, evidently as the direct result of that suggestion.

In February 1894 Mrs. Emma Morehead Gray organized the "Young Ladies Missionary Society" with seven members, including herself, drawn from her Sabbath School class. Mrs. Gray was made President. The other charter members were Miss Nita Robinson, now Mrs. Frank Morton, who was Secretary, Miss Marie Hamner, Treasurer, Miss Lula Brown, Miss Mabel Kase, Miss Edith Hagan, and Miss Gertrude Allen, now Mrs. W. C. Smith. The initiation fee was twenty five cents and their dues were five cents per month. The following ladies served as President of the society for the terms given: Mrs. W. E. Allen, 1894-1901; Mrs. R. G. Vaughn, 1901-1904; Mrs. W. H. Osborne, 1904-1905; Miss Pat Caldwell, 1905-1907; Mrs. Vaughn, 1907-1908; and Miss Laura Coit, 1908-1915; and this shows that, subsequent to organization, older ladies were members of the society. Shortly after the death of the founder, Mrs. Gray, the name of the society was changed to the "Emma Gray Missionary Society" in her honor.

The women, during the entire history of the church, have been possibly her most cohesive influence. Because of their devotion to their

Lord and their zeal and energy in her every activity, they have been a tremendously effective factor in her growth and ever widening usefulness. The need for and the value of the work of the women was especially great during the years of the war between the states and those immediately following, for the trying conditions then existing demanded the exertion of all the energies of the men in the matter of making a mere living.

Prominent among these consecrated women was Mrs. Emma Morehead Gray. Mrs. Gray, the youngest daughter of the Hon. John M. Morehead, was born on July 11th, 1836. She was a graduate of Edgeworth Female Seminary, which had been established by her father, primarily for the education of his five daughters. At the age of twenty two, on February 20th, 1858, she was received into the communion of the First Presbyterian Church of Greensboro and, shortly thereafter, in the same year, she was married to Colonel Julius A. Gray, one of Greensboro's most prominent citizens. She was described by Mrs. J. Henry Smith as "Beautiful in person, winning in manner, with rare tact and magnetism, sweet courtesies of life seemed to radiate from her very person." In early married life she became Mistress of Blandwood, her ancestral home, and, with her family around her, made that home a center of charming social life and hospitality. A devoted Christian and deeply interested in everything affecting her church and the cause for which it stood, she taught in the Sabbath School and, from among her class, she originated the Young Ladies Missionary Society of the church, which after her death and in her honor changed its name to the "Emma Gray Missionary Society." Active and liberal herself and concerned about the progress of her Lord's Kingdom at home and abroad, she selected Korea as the Foreign Field of her choice and the first missionary to go out from the Emma Gray Society, Miss Lavalette Dupuy, went to Korea, the land for which she wrought. She died at her home, Blandwood, on February 4th, 1896, and both Pastors of her church paid beautiful tributes to her in conducting her funeral on the 5th. Resolutions of love and esteem were adopted by her church, her two missionary societies, the Woman's Missionary Society of the church and by the Sabbath School, and the papers of the state paid editorial tribute to her. The Raleigh News and Observer said of her "Beautiful in person, cultivated in mind, ripe in Christian character, noble in life and resigned in death, Mrs. Gray's passing away takes from Greensboro one of its most honored and beloved citizens and brings sadness to a large circle of friends throughout the state."

In August 1885 the Session granted a request from Oxford Orphanage for the use of the church on the 12th inst. for a concert for the benefit of the orphanage, to be given by children from that institution and, at the same meeting, tendered to the Baptist Church sincere sympathy in "their great loss" and the use of the Mission Chapel and of the Lecture Room on all nights, when they were not in use, and the joint use of the pulpit on Sundays, another indication of the warm fraternal relationship between the denominations in Greensboro.

At a meeting of the congregation, on October 18th, 1885, of which due notice had been given, Dr. Robert F. Robertson was elected an Elder and, as this caused a vacancy in the Diaconate, Mr. Wm. C. McLean was elected to succeed Dr. Robertson as a Deacon. Both accepting their offices, they were ordained and installed on November 8th, 1885.

In December 1885 the Chairman of the Deacons was instructed to raise the necessary money and buy a tombstone for the grave of the late Sexton Gill and have it placed and, in June 1886, he reported that he had done this.

On November 18th, Deacon W. S. Moore was authorized, with the approval of the Session, to employ Professor R. Fasolt, for a period of six months, beginning November 20th, at a salary of twelve dollars and a half per month, as organist, to succeed Mrs. A. L. Wright and he reported, on December 7th, that he had done this.

On December 24th, 1885, Judge R. P. Dick resigned as Superintendent of the Sabbath School and Elder S. C. Smith was elected to serve during the next year; a rule was adopted that thereafter none but communicants could serve as teachers in the school and a committee was appointed to nominate the Librarian and teachers of the school for the next year. The report of this committee, submitted at the next meeting, was approved. This same course was followed at the Chapel. The Superintendent reported that sixteen children had been present at all sessions of the school during 1885 and that prizes had been awarded to them. Judge Gilmer was selected to present these prizes in the church, and was directed to also present prizes which had been similarly won by pupils in the Chapel school.

During all these years the Session continued its efforts to maintain the purity of the church by interrogating members who were charged with conduct unbecoming a Christian, or who had continuously absented themselves from church services, especially Communion services, and for various other things, and punished a number of members

found guilty of such charges, or for contumacy, by suspending them for periods varying in length.

The Session also displayed a continuous and deep interest in the church as a whole, as well as in this particular church, by responding by special collections to many of the special calls which came to her from the various committees of the Southern Church and by a deep interest in fields that were inadequately churchied. In an effort to improve the situation in two such fields, the Session, on April 5th, 1886, sent a petition to Orange Presbytery, to meet in Wilson, N. C., on the 14th, calling attention to the need for preaching at Worthville, in Randolph County, and at Asheboro, and asked that Presbytery give attention to these needs.

The congregational singing at this time, as is not infrequently the case, was not good and the Session directed the Pastor to bring this to the attention of the congregation and to call it into special meeting for the purpose of "Enlisting all, young and old, who feel an interest in improving congregational singing." What improvement was achieved by this action is not a matter of record.

In the late Summer or early Fall of 1886 this church and the Chapel, jointly, conducted an excursion by rail, presumably a picnic excursion, to Lynchburg which resulted in a net cash gain to the two institutions of one hundred and sixty dollars, and the Session assigned one hundred and twenty dollars of this to the Chapel School and kept the remaining forty dollars.

At its meeting on September 25th, 1886, the Session took under consideration the matter of calling an Associate Pastor for the church and, after mature deliberation, decided by unanimous vote to call a congregational meeting for October 3rd., to take action on the matter and to elect, if the way seemed clear, a minister to fill the office. Pursuant to this action, the members, in large numbers, assembled in the church at the appointed time and organized by the election of Jesse H. Lindsay as Moderator and Elder Robert F. Robertson as Secretary. After the statement of the object of the meeting, Judge R. P. Dick nominated Rev. Mr. Egbert W. Smith for the position, to be called to serve for three fourths of his time, and demanded a rising vote. The response was unanimous, "cordial and hearty." It was then moved that the salary be fixed at five hundred dollars a year, and that this figure be stated in the call. It was then moved that the Moderator, the Secretary and two Deacons, Mr. W. R. Murray and Mr. J. W.

Scott, be made a committee to certify this action to Presbytery and to ask that it be placed in the hands of Rev. Mr. Smith.

Rev. Mr. Egbert W. Smith, the son of Dr. J. Henry Smith, who had just completed his course at the Seminary, accepted the call to the Associate Pastorship of the church and assumed the duties of the position at the beginning of the year, 1887. These duties were, in addition to assisting the Pastor, to take general charge of the Sabbath School of the church and of the Mission work in South Greensboro, to which he was to devote three fourths of his time, the other fourth to be devoted by him to work in Randolph County. This work in Randolph County was a practical demonstration of the interest of the church in a needy field to which she had previously directed the attention of Presbytery.

Fears having been expressed that some of the walls of the church were not safe, a committee, which had been appointed to investigate the matter, reported that they were in good condition and that there was no cause for alarm.

At the same meeting of the Session, on September 27th, a request was received from the Charleston, S. C., church for help, needed probably because of the earthquake, and the collection, to be taken on October 24th, was set aside for this purpose. A similar request from the church in Wilson, N. C., for help in paying for its church building was granted, on November 8th, by allocating to that purpose the collection to be taken on November 21st, and on November 14th, a resolution was passed authorizing the payment of twenty five dollars to aid the Chapel in improving its church room.

On December 22nd., 1886, Elder Jesse Harper Lindsay died. He became a member of this church on profession of his faith, on March 15th, 1845, and had served her faithfully and efficiently as Superintendent of her Sabbath School, Treasurer of the Presbytery and of the Synod, Trustee of the General Assembly and, for thirty seven years as Ruling Elder, having been installed in this office on November 25th, 1849. Resolutions expressing the esteem and affection of the church for Mr. Lindsay and the grief of the members because of his death were prepared by the Session, acting as a Committee of the Whole, and were made a part of the record of the church. They are included elsewhere.

The Session, on January 3rd, 1887, in its oversight of the Sabbath Schools of the church and of the Mission, appointed Rev. Mr. E.

W. Smith as Superintendent of the church school and Mr. E. P. Wharton as Superintendent of, and Rev. Mr. Smith as teacher in, the Mission school, both to serve for the year 1887. The customary awards for punctuality in attendance were given to thirteen pupils in the church school and to eight in the Chapel school. Ten of those in the church school had not once been absent from school during the past year and three had been absent only once. The "Amelia Prizes" were given to six of these and one dollar, each, was given to the others. A dollar, each, was also given to the eight pupils of the Chapel school whose attendance had been perfect. At this meeting, too, Samuel C. Smith was elected Clerk of the Session, to succeed Mr. Jesse H. Lindsay, who had served in this capacity since April 4th, 1870.

At a congregational meeting on January 9th, 1887, Elder John A. Gilmer and Deacons W. R. Murray and J. W. Scott were unanimously elected Trustees of the church to fill vacancies caused by the deaths of Jesse H. Lindsay, Charles G. Yates, and Jed H. Lindsay, who had served as Trustees for the past seven years.

Up to February 1887 no communion or baptismal services had been held at the Chapel in South Greensboro, such services for those interested there having been held in the Greensboro Church, but it was decided, on the 7th, that, in the future, such services should be held at the Chapel and discretion was given to the Pastors to arrange between them to hold these services, with power to convene the Session there for these purposes at such times as might be suitable and convenient.

The Session, with its accustomed willingness to respond to calls for help, on December 6th, 1886, at the request of Orange Presbytery for a contribution of sixteen dollars, in addition to the church's regular payments, to make up a deficiency in the Presbytery, ordered payment of this and appointed a special collection for December 26th, to raise the money.

## CHAPTER XIII



N INCIDENT, apparently one of the only two in the history of this church, and very infrequent in any church, and therefore unique, is worthy of being recorded. A member came before the Session and stated that, although he had been a professing Christian for a considerable time, he had concluded that he had never been really converted and therefore he had no right to be a member of the church and he requested that he be dropped from membership. The Session, being convinced, after hearing and conferring with him, that he was sincere and in earnest, granted his request and, with sincere regret and prayers for him, ordered that his name be removed from the roll of the church.

A quotation from the minutes of the Session, showing the method of dealing with members cited before it for conduct unbecoming a Christian, may also be interesting and informative. "Mr.— appeared before us in answer to citation served upon him. The rumors concerning him were stated and, in answer he denied some and admitted others to be true. He admitted that he had frequented bar-rooms; that he had drunk to excess; that he had been associating too much with low characters, had neglected his duties as a Christian and was not living as he should. He confessed his wrong doing, avowed his penitence and hoped God had forgiven him and promised, by the help of God, to turn about and live in accordance with his vows. After exhortation by the Pastor and advice by several members of the Session and prayer with and for him, he was allowed to retire." The Session then decided that "No further action be taken in his case as his penitence seemed to be sincere and his promises of amendment satisfactory." In similar cases, where the accused was not penitent, sentences of suspension were imposed.

Previous efforts to bring about a reform in the singing in the church having failed, the Session, at its meeting on June 16th, 1887, again attempted to accomplish this by interesting some of the young members of the church in the choir, and, to this end, instructed the Pastor to present, from the pulpit, the duty of the young to assist in the service of God, giving "the Book" as his authority, and then appointed the following members to give this particular service:—Mrs. Bessie Hagan, Choir Leader; Miss Mamie Caldwell, Assistant Leader, and Misses Maggie Smith, Carrie Cunningham, Laura Brockman, Lizzie Lindsay, Cordie Hagan, Nannie Caldwell, Berta Donnell, Mrs. Ida Sloan El-



lington and Messrs. Wm. C. McLean, J. K. Hall, P. P. Yates, Wm. R. Land and E. P. Wharton and requested the following non-members of the church to unite with the choir:—Mrs. Emma Gilmer, Mrs. Julia Dick, Thos. J. Sloan, M. K. Callum, Wayne Albright and John Baringer.

The Session was, during the preceding years and this period, as well as ever since, considerate of the need of her Pastors for annual seasons of rest and recreation and, in July 1887, granted to each of them a month's vacation, to be taken at such time as best suited them. At a meeting on August 1st, Miss Laura Brockman was tendered the use of the church organ for practicing and Elder R. P. Dick was chosen to represent the church at Presbytery which was to meet at Cross Roads Church on August 31st.

It was the custom of the Session, as one of its duties, annually to review, through a committee of its members, the record book of the Diaconate and, while the reports of these committees were usually purely formal, the one made by the committee on August 1st, 1887, is worthy of being recorded. This committee reported that it "Had examined the book, from its first page and first date, May 26th, 1860, to its last recorded meeting, July 4th, 1887, and more particularly its records from January 1st, 1884 to July 4th, 1887. During these three and a half years the Deacons have met 34 times, averaging ten times a year. It is gratifying and noteworthy that, of our eight Deacons, there are often all of them present, generally six or seven of them. Their proceedings are opened with prayer. Reports by the Treasurer are made every month to the Deacons, of collections made for the various objects of benevolence and the objects and amounts are matters of record. These proceedings show an interest in and faithful attendance upon the needs of the poor of the church and other matters that fall under their supervision. The Session express their own gratification and the thanks of the church to our Deacons for the fidelity and care and zeal evidenced in the record of their proceedings."

At this time much interest in the establishment of a separate church was being displayed by those who attended services in the Chapel and by other residents in its neighborhood and this was brought to a head by a petition which was submitted to the Session, with the request that such a church be organized. The Session gave this matter their careful consideration and concluded that it was not expedient just then to proceed with the organization, but, believing that such a step should soon be taken, requested the petitioners to present such additional facts as

might justify the formation of a second church. At the meeting at which the new church was considered, the Session directed Judge Dick, the delegate to the approaching meeting of Presbytery, to represent the Sabbath School at a Sunday School convention which was to be held in connection with the meeting of Presbytery.

On October 10th, 1887, the Session received a second petition for the formation of a second church at the Chapel, together with a request that the property of the Chapel be transferred to the new church. The Session approved the request to establish the second church and, subject to the approval of the congregation, also approved the transfer of the property. A congregational meeting was called to consider the transfer and a committee was appointed, consisting of Elders Dick, Wharton and Murray, to prepare and to submit to the congregation the necessary resolutions and to recommend that the transfer be cordially granted. Pursuant to this action, a congregational meeting, with Elder R. M. Sloan as Moderator, was held on October 16th, at which the following resolutions, in which the congregation was asked to concur, were presented and unanimously adopted: "Resolved that the Trustees of this church be authorized and directed to convey to such Trustees as may hereafter be appointed by Westminster Presbyterian Church the lot and edifice heretofore known as the Presbyterian Chapel, situated on the East side of Asheboro Street in South Greensboro, by such deed of conveyance as will pass and secure a title in fee to be held for the use and benefit of the members of said Westminster Church as a place of worship. It is further resolved that the Trustees of this church, who may be members of said Westminster Church, have leave to resign their positions as Trustees of this church in such manner as may be in accordance with law. It is further resolved that a copy of these resolutions be sent to the Session of this church to be recorded on their minutes." The Trustees were directed to convey the property and, subsequently, a letter of thanks was received from the Westminster Church.

As the result of this action and the formation of the new church, Rev. Mr. E. W. Smith, the Co-Pastor, was called to become Pastor of Westminster Church and, to act upon his resignation and upon the resignations as Trustees, of Elders John C. Wharton and W. R. Murray, who had transferred their membership to the Westminster Church, a congregational meeting was called for the following Sabbath, October 23rd. At this meeting it was unanimously resolved "That this church concur with the Co-Pastor in his request to Presbytery for a dissolution of his pastoral relations to this church for the reasons and

purpose assigned." The resignation of Elders Wharton and Murray as Trustees was also accepted and notice given that two other Trustees would be elected at a congregational meeting some weeks later.

Upon the formation of Westminster Church eighty members of this church immediately withdrew to associate themselves with the new church and, shortly thereafter, forty other members were also dismissed to become members of Westminster.

Because of the resignation of E. W. Smith as Co-Pastor much additional work devolved upon the Pastor, and, because of this, joint consideration was given by the two churches to the re-establishment of the co-pastoral relationship but they decided that this was inexpedient and agreed instead that the two Pastors might arrange between themselves for such exchange of service as might be practicable, without interfering with their primary duties.

At this time the Superintendent, officers and teachers of the Sabbath School were annually elected by the Session and it seems hardly necessary to record these elections each year, except in cases that have unusual interest, since a list of Superintendents is included elsewhere. However, the re-election of Rev. Mr. E. W. Smith as Superintendent for the year 1888 is worthy of mention because he was, at that time, the recently elected first Pastor of Westminster Presbyterian Church.

At its meeting on February 6th, 1888, the Session received an overture from the Session of Alamance Church inviting it to unite with the Alamance Church in an overture to the Synod of North Carolina to divide Orange Presbytery by setting off the Western part of Orange as a new Presbytery, to be known as Piedmont Presbytery, containing thirty churches with twelve ministers. The Session deferred action on this until April 2nd, at which time, "after careful consideration of the matter, hearing and duly weighing the reasons for and, in like manner, considering statistics and facts, past and present, against division, unanimously declined to concur with Alamance Church in its overture to divide the Presbytery."

The recognition by this church of the truth that an educated ministry is an essential factor in the sound growth of the Presbyterian denomination is reflected by the fact that, at this meeting of the Session, the matter of the "Endowment of the fifth professorship in Union Theological Seminary" was freely discussed and the Pastor was directed to present this, with special remarks in its behalf, to the "consideration and liberality" of the congregation.

On June 11th, 1888, the Session issued a call for a meeting of the congregation, to be held on the 24th, for the purpose of electing three additional Elders and three Deacons, or more if any Deacon should be elected to the Eldership. At the meeting thus called, Messrs. W. S. Moore, John H. Dillard and Governor A. M. Scales were elected Elders and Messrs. S. S. Brown, S. A. Kerr, Neill Ellington and J. K. Hall were elected Deacons, a fourth Deacon being required by the election of Deacon W. S. Moore as an Elder. All of these, except John H. Dillard, who was installed only, having been previously ordained Elder in this church and subsequently dismissed to another church, and Elder Scales who was installed on October 7th, were ordained and installed in their respective offices on July 9th.

It is interesting to note that Elder Moore, prior to his election as an Elder, had been Treasurer of the church, and the Session, by special action, permitted him to continue as Treasurer until such time as the Deacons should make other arrangements. Incidentally Mr. Moore, whose position as Treasurer made it necessary for him to devote much time to the financial affairs of the church and to providing supplies for needy members, had, for some time, been allowed a salary of twenty five cents a week and, in December, 1885, the Diaconate increased this to five dollars a month. Mr. Moore served as Treasurer until October 8th, 1888, and was then requested to supervise the sexton of the church.

In those days the meeting of a church court of the size of a Presbytery not only commanded the best energies of all church members but also evoked the interest of the entire community. The ladies of the church cleaned and prepared the church building for the meeting. Homes were secured for visiting delegates and all officers of the hostess church constituted a committee to welcome, and to look after the comfort of, visitors. In addition to all this, the Deacons of this church, in preparation for a meeting of Orange Presbytery on April 24th, at which Elder R. F. Robertson had been appointed to represent the hostess church, assigned to various members of their body specific wards in which to secure homes for delegates and agreed that the whole Bench would be a committee to meet all trains, and to welcome and to conduct guests to the homes provided for them.

It had been the custom of the Session to assign all the collections, taken by the Sabbath School during any one year, to a specific benevolent cause of the church and those taken in 1888 had been assigned to Foreign Missions, but, because of an urgent need, the collections, from April to June, inclusive, were diverted for the purchase of an organ

which was badly needed by the Sabbath School. The Session also ordered the sale of the benches, which had theretofore been used in the school and which had proved inconvenient and uncomfortable, and the purchase and substitution of chairs.

A matter of perennial concern, the use of church papers to inform and interest members in the activities of the church as a whole, was considered by the Session at its meeting on November 5th, 1888, and resulted in the appointment of a committee to endeavor to get each family to subscribe to the North Carolina Presbyterian which the Synod of North Carolina had recommended for that purpose. At the same meeting the Session did two other things, one an act of courtesy to a sister denomination and, the other, the consideration of new facilities for this church. It unanimously tendered to the Baptist church the use of this church for an approaching meeting of their Association and it initiated steps for a new church building. The Pastor stated that many members had expressed a desire for a new building and asked the Elders to express their views. After this had been done the Session decided that a wider expression from the members was desirable and Elders Gilmer and Moore were appointed to confer with the Ladies Church Aid Society and to get them to canvas the members to ascertain whether they desired a new church building and, if so, where and at what cost. Thus a movement was begun which materialized later in a new church building.

On December 8th, 1888, the Session re-elected Rev. Mr. E. W. Smith, the Pastor of Westminster Church, to the position of Sabbath School Superintendent, and appointed Elders Swaim and Dick a committee to convey to Mr. Smith the thanks of the church for his faithful and efficient service. Subsequently they ordered that the letter of appreciation, prepared by this committee, be recorded in the minute book. The Clerk, however, reported that this could not be done because no copy had been kept, and Mr. Smith, having mislaid it, was unable to furnish the original. The Session also ordered the payment of one hundred dollars towards Mr. Smith's salary from Westminster Church for the year 1888 because of his service, while Pastor of that church, as Superintendent of the Sabbath School of the mother church.

The churches of the city were planning for a city-wide revival meeting, to be conducted in May by the Rev. Mr. Pearson and this church appointed a committee of eleven, consisting of Pastor, Elders, Deacons and private members, to co-operate with similar committees from other churches in contributing to the success of the meeting and,

also, permitted the benches from the Sabbath School to be used for the same purpose.

Although the minutes have no record of it, it is evident that a committee, of which Elder Governor A. M. Scales was Chairman, had been appointed to make a preliminary canvas of the congregation for funds with which to build a new church, for, on March 16th, 1889, he reported the progress he had made and asked the Session for additional helpers to thoroughly canvas the congregation and the town, and the Session appointed to this committee Elders Scales and R. M. Sloan, Deacons J. W. Scott and W. E. Bevill and Mrs. A. L. Wright, Mrs. Julius A. Gray, Mrs. Cunningham and Miss Alice Kerr and directed the Pastor to present the whole building matter to the congregation and to encourage all to do their utmost for the success of the undertaking. The Chairman of the Committee, Governor Scales, reported to the Session on April 1st, 1889, and requested that the committee be continued. As the result of this report, it was resolved to build a new church, and a Building Committee, or a "Committee of Conference and Enquiry" was appointed, consisting of Governor Scales, W. E. Bevill and J. A. Gray, with instructions to obtain "all necessary information in regard to plans, size and cost of building and report to this Session."

Several other things were considered at the meeting on April 1st. It seems that the establishment of a Synodical Orphanage was under consideration and the Session, in response to a letter from the Committee in charge, promised to contribute annually, as a minimum, the sum of thirty dollars when the orphanage is "in operation," with the expectation that more would be given as more might be needed.

The matter of dividing Orange Presbytery, under a plan submitted by a committee of Synod, was again considered by the Session, which reversed its earlier action and concurred in the proposed division "provided the support of the whole Synod to the new Presbytery after five years is not withdrawn." And the Session declined, for the present, to give additional funds to the endowment of the Fifth Professorship in Union Theological Seminary.

The committee to solicit funds for the new church was discharged on May 6th, but the committee on planning was continued, with J. W. Scott substituted for J. A. Gray, and was directed to continue the solicitation. The Session recorded full determination to proceed with the building but postponed further action until after the approaching Pearson revival meeting. Mr. Moore read letters from several out-of-town

business concerns, enclosing donations for the new building, aggregating \$55.00, which Mr. Moore was instructed to acknowledge with the grateful thanks of the church.

On the first of June, 1889, fifty one persons joined the church, presumably as the result of the Pearson revival, and, included in these were two who afterward became officers of the church, William Ellington Allen and Robert Ruffin King, and, on June 2nd, three more adults and four baptized children of the church were received into membership. At the meeting on June 2nd, the Session received a petition from the officers and teachers of the Sabbath School to permit the school to assemble on fifty two Sabbaths in the year instead of forty eight, as had been the custom, giving as their reason the desire for "every possible opportunity to do our best in this all important work committed to our care." The Session unanimously granted their request.

On June 3rd, the Session called a congregational meeting for the following Sunday for the purpose of raising additional funds for the contemplated new church building and appointed Elders Scales and Moore a committee to advertise the meeting and Elders Smith and Moore, with Deacons Scott and Bevill, a committee to devise plans for best approaching the people "to raise most means and most speedily so that we may arise and build." Pursuant to the call the congregation met on June 9th, and, after earnest presentations of the need by the Pastor, Governor Scales, D. E. Caldwell and John H. Dillard, subscriptions, payable after a year, in addition to those already had, were made, aggregating \$1,033.55. Elder J. H. Dillard offered the following resolution, which was unanimously adopted, "That, having \$13,000 in funds which may be used in the erection of a new church building, a building committee be appointed to adopt a model and contract for said house at a cost not to exceed \$15,000.00." Governor Scales then moved that a committee be appointed to nominate five members to be a Ways and Means Committee and five members to be a Building Committee and, this motion having been adopted, Elders Scales, Dillard and Moore were made the nominating committee, with instructions to report back to the Session. This committee reported at the next meeting of the Session, whereupon, in order that there might be perfect co-operation between Session and people, it was decided to call a congregational meeting to act on the report of the nominating committee. At the meeting thus called, the nominating committee recommended J. H. Dillard, W. S. Moore, J. W. Scott, S. C.

Smith and Dr. John Logan for the Ways and Means, or the Finance Committee and Governor A. M. Scales, W. E. Bevill, R. R. King, S. S. Brown and J. A. Gray for the Building Committee. On motion of Judge Gilmer, the congregation, by a unanimous, rising vote, approved the building of a new church, concurred in the selection of the members of the two committees, as recommended by the nominating committee, and postponed the selection of a location for the new building to a meeting of the congregation, called for the following Sunday.

The congregation, at this meeting, decided, on motion of Judge Dick, that "the Building Committee appointed by the Session proceed to build forthwith upon this lot," meaning the lot on which the then existing church stood.

The fraternal relationship between the denominations in the town was again shown by a communication from the Pastor, officers and members of the Methodist church inviting this church to join with them in the use of their building during the building of the new Presbyterian church, and, the officers of this church, after expressing her appreciation to the Methodists, authorized the Pastor to arrange with the Methodists for such joint services. The esteem of the community as a whole for this church was also expressed by a tender, from the County Commissioners, of the free use of the Court House for Sunday services and for the Sabbath School during the period of building, and the Pastor conveyed the thanks of the church for this offer to the Commissioners.

New members were received into the church at these successive meetings of the Session, many of them as a result of the Pearson meeting, and among those received on June 22nd, was Harry S. Donnell, who later was to become a Ruling Elder. Also, at some of these meetings, as at many earlier meetings, members of the church were cited to answer charges against their conduct and character. Among these was one, who, because of the Pearson meeting, had become penitent, and who freely expressed his sorrow for his unbecoming conduct, his resolve to reform and his desire to be restored to membership. As he seemed sincere the Pastor admonished him and the Session granted his request for restoration to membership but told him that, as his offense had been public, their action must be published to the congregation, and, in this he acquiesced, seemingly truly penitent. Unfortunately though, his weakness was greater than his will power and he soon fell again and was again indefinitely suspended.



On August 24th, 1889, Rev. Mr. E. W. Smith tendered his resignation as Superintendent of the Sabbath School and the Session, loath to lose his services, appointed a committee to induce him to reconsider his action, if possible. They were unsuccessful and his resignation was accepted with regret on September 2nd, and Elders Scales and Dick were appointed to express to him the thanks of the church for his long continued and valuable services. Deacon S. A. Kerr was elected to succeed Mr. Smith and, the Assistant Superintendent, John H. Dillard, also resigning, Mr. W. S. Moore was elected to serve in his stead until January 1st, 1890.

A new method of procedure for the handling of monies collected by the societies and other agencies of the church was adopted by the Session at this time. It had been the custom for each society to make its own collections for benevolences and to distribute them without reference to the church treasury, which therefore had no account or record of such collections and disbursements. The Session therefore adopted a resolution requesting that all collections made by any society or agency be paid to the church Treasurer for disbursement by him, and that reports be made annually to the Session of all monies raised and how appropriated. Whether or not this recommendation has been fully complied with during the intervening years, reports of collections and disbursements are now received in order that complete information as to the activity and work of the church may be given to Presbytery. Prior to this action statistical reports to Presbytery, a consolidation of which for ten years follows, did not necessarily include all disbursements from all the agencies of the church.

also, permitted the benches from the Sabbath School to be used for the same purpose.

Although the minutes have no record of it, it is evident that a committee, of which Elder Governor A. M. Scales was Chairman, had been appointed to make a preliminary canvas of the congregation for funds with which to build a new church, for, on March 16th, 1889, he reported the progress he had made and asked the Session for additional helpers to thoroughly canvas the congregation and the town, and the Session appointed to this committee Elders Scales and R. M. Sloan, Deacons J. W. Scott and W. E. Bevill and Mrs. A. L. Wright, Mrs. Julius A. Gray, Mrs. Cunningham and Miss Alice Kerr and directed the Pastor to present the whole building matter to the congregation and to encourage all to do their utmost for the success of the undertaking. The Chairman of the Committee, Governor Scales, reported to the Session on April 1st, 1889, and requested that the committee be continued. As the result of this report, it was resolved to build a new church, and a Building Committee, or a "Committee of Conference and Enquiry" was appointed, consisting of Governor Scales, W. E. Bevill and J. A. Gray, with instructions to obtain "all necessary information in regard to plans, size and cost of building and report to this Session."

Several other things were considered at the meeting on April 1st. It seems that the establishment of a Synodical Orphanage was under consideration and the Session, in response to a letter from the Committee in charge, promised to contribute annually, as a minimum, the sum of thirty dollars when the orphanage is "in operation," with the expectation that more would be given as more might be needed.

The matter of dividing Orange Presbytery, under a plan submitted by a committee of Synod, was again considered by the Session, which reversed its earlier action and concurred in the proposed division "provided the support of the whole Synod to the new Presbytery after five years is not withdrawn." And the Session declined, for the present, to give additional funds to the endowment of the Fifth Professorship in Union Theological Seminary.

The committee to solicit funds for the new church was discharged on May 6th, but the committee on planning was continued, with J. W. Scott substituted for J. A. Gray, and was directed to continue the solicitation. The Session recorded full determination to proceed with the building but postponed further action until after the approaching Pearson revival meeting. Mr. Moore read letters from several out-of-town

business concerns, enclosing donations for the new building, aggregating \$55.00, which Mr. Moore was instructed to acknowledge with the grateful thanks of the church.

On the first of June, 1889, fifty one persons joined the church, presumably as the result of the Pearson revival, and, included in these were two who afterward became officers of the church, William Ellington Allen and Robert Ruffin King, and, on June 2nd, three more adults and four baptized children of the church were received into membership. At the meeting on June 2nd, the Session received a petition from the officers and teachers of the Sabbath School to permit the school to assemble on fifty two Sabbaths in the year instead of forty eight, as had been the custom, giving as their reason the desire for "every possible opportunity to do our best in this all important work committed to our care." The Session unanimously granted their request.

On June 3rd, the Session called a congregational meeting for the following Sunday for the purpose of raising additional funds for the contemplated new church building and appointed Elders Scales and Moore a committee to advertise the meeting and Elders Smith and Moore, with Deacons Scott and Bevill, a committee to devise plans for best approaching the people "to raise most means and most speedily so that we may arise and build." Pursuant to the call the congregation met on June 9th, and, after earnest presentations of the need by the Pastor, Governor Scales, D. E. Caldwell and John H. Dillard, subscriptions, payable after a year, in addition to those already had, were made, aggregating \$1,033.55. Elder J. H. Dillard offered the following resolution, which was unanimously adopted, "That, having \$13,000 in funds which may be used in the erection of a new church building, a building committee be appointed to adopt a model and contract for said house at a cost not to exceed \$15,000.00." Governor Scales then moved that a committee be appointed to nominate five members to be a Ways and Means Committee and five members to be a Building Committee and, this motion having been adopted, Elders Scales, Dillard and Moore were made the nominating committee, with instructions to report back to the Session. This committee reported at the next meeting of the Session, whereupon, in order that there might be perfect co-operation between Session and people, it was decided to call a congregational meeting to act on the report of the nominating committee. At the meeting thus called, the nominating committee recommended J. H. Dillard, W. S. Moore, J. W. Scott, S. C.

Smith and Dr. John Logan for the Ways and Means, or the Finance Committee and Governor A. M. Scales, W. E. Bevill, R. R. King, S. S. Brown and J. A. Gray for the Building Committee. On motion of Judge Gilmer, the congregation, by a unanimous, rising vote, approved the building of a new church, concurred in the selection of the members of the two committees, as recommended by the nominating committee, and postponed the selection of a location for the new building to a meeting of the congregation, called for the following Sunday.

The congregation, at this meeting, decided, on motion of Judge Dick, that "the Building Committee appointed by the Session proceed to build forthwith upon this lot," meaning the lot on which the then existing church stood.

The fraternal relationship between the denominations in the town was again shown by a communication from the Pastor, officers and members of the Methodist church inviting this church to join with them in the use of their building during the building of the new Presbyterian church, and, the officers of this church, after expressing her appreciation to the Methodists, authorized the Pastor to arrange with the Methodists for such joint services. The esteem of the community as a whole for this church was also expressed by a tender, from the County Commissioners, of the free use of the Court House for Sunday services and for the Sabbath School during the period of building, and the Pastor conveyed the thanks of the church for this offer to the Commissioners.

New members were received into the church at these successive meetings of the Session, many of them as a result of the Pearson meeting, and among those received on June 22nd, was Harry S. Donnell, who later was to become a Ruling Elder. Also, at some of these meetings, as at many earlier meetings, members of the church were cited to answer charges against their conduct and character. Among these was one, who, because of the Pearson meeting, had become penitent, and who freely expressed his sorrow for his unbecoming conduct, his resolve to reform and his desire to be restored to membership. As he seemed sincere the Pastor admonished him and the Session granted his request for restoration to membership but told him that, as his offence had been public, their action must be published to the congregation, and, in this he acquiesced, seemingly truly penitent. Unfortunately though, his weakness was greater than his will power and he soon fell again and was again indefinitely suspended.

On August 24th, 1889, Rev. Mr. E. W. Smith tendered his resignation as Superintendent of the Sabbath School and the Session, loath to lose his services, appointed a committee to induce him to reconsider his action, if possible. They were unsuccessful and his resignation was accepted with regret on September 2nd, and Elders Scales and Dick were appointed to express to him the thanks of the church for his long continued and valuable services. Deacon S. A. Kerr was elected to succeed Mr. Smith and, the Assistant Superintendent, John H. Dillard, also resigning, Mr. W. S. Moore was elected to serve in his stead until January 1st, 1890.

A new method of procedure for the handling of monies collected by the societies and other agencies of the church was adopted by the Session at this time. It had been the custom for each society to make its own collections for benevolences and to distribute them without reference to the church treasury, which therefore had no account or record of such collections and disbursements. The Session therefore adopted a resolution requesting that all collections made by any society or agency be paid to the church Treasurer for disbursement by him, and that reports be made annually to the Session of all monies raised and how appropriated. Whether or not this recommendation has been fully complied with during the intervening years, reports of collections and disbursements are now received in order that complete information as to the activity and work of the church may be given to Presbytery. Prior to this action statistical reports to Presbytery, a consolidation of which for ten years follows, did not necessarily include all disbursements from all the agencies of the church.

# CONSOLIDATED STATISTICAL REPORTS, 1880-1889

Year .....	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889
Total Membership .....	260	286	323	338	340	324	377	308	313	390
Pupils in Sunday School .....	260	252	225	164	198	362	335	204	202	265
Members Added .....	11	35	32	25	26	44	67	35	9	94
Baptized .....	12	21	19	14	20	24	31	20	9	37
Given for Sustentation .....	\$ 112.84	\$ 481.93	\$ 488.00	\$ 146.00	\$ 404.00	\$ 106.80	\$ 70.73	\$ 225.06	\$ 212.54	\$ 137.36
Given for Evangelism .....	90.00	156.36	64.02	68.00	87.31	107.30	41.95	1117.92	477.50	141.95
Given for Invalid Fund .....	5.71	20.60	26.63	22.00	11.34	14.08	12.52	16.68	11.28	18.48
Given for Foreign Missions ....	125.92	184.46	144.89	118.00	305.00	365.51	229.88	1175.95	237.31	234.94
Given for Education .....	17.19	25.73	71.73	57.00	95.11	64.37	40.31	12.08	575.76	49.01
Given for Publication .....	12.56	21.18	17.26	19.00	12.25	17.91	14.07	15.50	25.70	14.00
Given for Col. Theo. Seminary..	7.56	15.37	14.37	21.00	10.30	9.25	8.55	7.63	7.63	4.30
Given for Salaries .....	40.00	40.00	40.00	40.00	40.00	40.00	56.00	32.00	35.00	26.00
Given for Congregational Exp.	1700.00	1700.00	1700.00	1700.00	1700.00	1700.00	2053.61	1700.00	1700.00	1700.00
Given for Miscellaneous Exp. ..	535.95	492.26	544.54	843.00	606.65	923.85	1075.81	864.65	630.42	1482.71
Given for Presbyterial .....	42.00	39.31	50.00	807.00	68.00	49.84	48.00	291.50	61.45	64.50
Given for Church Erection .....										41.23
Total .....	\$2689.73	\$3177.20	\$3161.44	\$3841.00	\$3339.96	\$3398.91	\$3651.43	\$5458.97	\$3974.59	\$3914.48

During this period 120 were dismissed to Westminster. The totals in Sunday School for 1885 and 1886 included 160 and 136 respectively in attendance at the Chapel.

## CHAPTER XIV



HE records of the church show that the duties of the Deacons during these years had not been light, but that they had discharged them conscientiously and efficiently. Included in these duties were such things as up-keep of buildings, care of grave yard and grounds, supervision of sexton and raising the money to meet the miscellaneous expenses of the church, to aid the poor, to meet the various assessments from the higher courts of the church, and, especially, to pay the Pastor's salary. Contributors to the church were then, as now, sometimes slow in paying their pledges and this frequently made it necessary to borrow comparatively small amounts from the banks. Providing the funds necessary to support the church and to pay the allotments for the benevolent causes of the Southern Presbyterian Church, as prescribed by the courts of the church, has always been a matter of grave concern to the Deacons, especially as there are always a number of members in every church who are not habitual contributors. To meet such a situation Deacon W. A. Caldwell, on behalf of the Deacons, addressed an undated letter to the members of the church in May, 1873, which is interesting because of its statement of the church's condition and its approach to the members, and may therefore properly be quoted:

### "A PLAIN WORD"

"To the members of the First Presbyterian Church"

"Your Board of Deacons find, year after year, increasing difficulties in raising church monies, and there is a constantly occurring shortage, which is embarrassing, both to us, as representatives of this congregation, and to the causes looking to us for aid. We have tried various plans, both with and without envelopes, but still the difficulty remains, and we are often forced to borrow money with which to meet our obligations. In a congregation the size of ours this ought not to be the case and we do think that, if all would give this due and proper attention and feel that it is as much a Christian duty to pay according to one's ability as it is to pray or listen attentively to the preaching, this difficulty would not exist. All we ask is that each member pay according to his ability.

"Now the question arises, what is to be done?"

"Shall we, who constitute the First Presbyterian Church, fail to meet the demands made upon us by our church? Presbytery and Synod

look to us to do our part, and, if we do not do it, the cause of Christ in our hands will suffer just in proportion to our neglect.

"It is a humiliating fact that out of our four hundred enrolled, communing members of this church only about one hundred and seventy five pay anything at all towards its various obligations. And this number, less than half of our membership, must bear the burden and meet almost all the demands made upon us. We ask you, who do not pay—'How much owest thou?' Can you expect to enjoy the privileges of the Gospel and pay nothing towards its support?

"Our apportionments, at the hands of Presbytery and Synod, are based upon our membership of four hundred (not one-seventy-five) and unless we all do our part there will always be a deficit in our account. We hope that all concerned will heed this appeal and ascertain their individual duty in this matter, remembering that the promise to pay not met will deceive neither the Lord nor meet their obligation. (Then follows a statement of allotments and the dates when due and of the local expenses, totaling approximately four thousand dollars.)

"Nothing contained in this circular is intended for those not able to pay, nor for those who have been contributing as much as they were able, but for those who have heretofore failed to do their duty in these matters, seeming to feel that the church could run itself. All these obligations can and must be met, and there is no reason why your Deacons should meet from once to twice a month to wrack their brains in devising plans to raise money in a congregation of the boasted size and wealth of the First Presbyterian Church of Greensboro. Will each one now resolve to do their duty and support the cause of Christ according to their ability, or will you say that we will bring disgrace on the church and the cause of Christ by failing to support its various needs?" This was signed "Board of Deacons."

The Deacons tried many plans to impress upon church members the necessity for liberality and for prompt payment of subscriptions, among them frequent exhortations as to their duty by the Pastor, and finally decided to have the treasurer read to the congregation the names of those who had subscribed, the amounts of such subscriptions and the sums paid and unpaid. However this last plan was not used, as the Session disapproved of it. Whether or not any, or all, of these plans were effective, the Deacons were able to announce with pride and satisfaction, on January 2nd, 1891, that, for the first time in several years, all assessments and all local obligations had been met in full and that there



was a balance of thirty five dollars and seventy eight cents (\$35.78) in the treasury. On August 12th, 1889, Miss Lula Brown was elected organist of the church, succeeding Professor Sullivan, to serve at ten dollars per month during the erection of the proposed new church edifice, and, in January, the incumbent officers of the Diaconate were re-elected to serve for that year. The Deacons also appointed a committee to arrange for the use of the Court House for church services during the building of the new church.

An entry in the minutes of the Session in 1890, a resolution to the effect that the Sunday evening concerts be changed to Wednesday evenings, indicates that the church, on Sunday evenings, had been regularly having concerts, given by the choir. These concerts were probably given for the double purpose of maintaining the interest of the members of the choir in their work, and for the enjoyment of the congregation and the community at a time when cultural activities in the community were not as numerous as they later became.

While firmly believing in the separation of church and state, this church was ready at all times to throw her influence to the support of any movement promoting the moral welfare of the community and equally ready to use it in opposition to anything tending to weaken the community's moral fibre. In conformity to this policy and practice, the Session adopted the following resolution, on February 9th, 1890, in connection with an ordinance to license saloons, pending before the town Council: "Whereas, we, the Session of the First Presbyterian Church of Greensboro, believe that licensed saloons offer strong temptations to the intemperate use of spirituous liquors and are sources of many evils in society, Therefore, Be It Resolved, that the Board of Commissioners of the city of Greensboro be respectfully urged to refuse to recommend applications for license to sell spirituous liquors in this city, as we think they can do so in accordance with law and official duty, as there is no necessity for licensed saloons in this city and they do not contribute to the general welfare of the community."

As heretofore recorded, Mrs. Amelia Lindsay had bequeathed a hundred dollars to the Sabbath School, the income from which was to be used to reward pupils for merit, and to be known as "Amelia Prizes." This sum had remained in the hands of the Executors of the estate of Mr. Jesse H. Lindsay and the Session now instructed the Trustees of the church to receive it and to use their discretion in investing it in the wisest possible way.

The efforts of the Synod of North Carolina to evangelize the state were restricted by the fact that the Synod had only one evangelist, and, in response to an earnest appeal by Elder Scales, a member of the Synod's Committee on Evangelization, the Session instructed Governor Scales to report to Synod that "We (the Session) will recommend to the First Presbyterian Church to raise fifty dollars for an assistant to the Synodical Evangelist and that we guarantee for ourselves and the congregation that said sum shall be raised." This action, in 1880, was another showing the missionary zeal of the church and her conviction that no church could prosper which lived for herself alone.

Since the church had begun, in November, 1888, to plan for the erection of a new church building and had later resolved to build at a cost not to exceed fifteen thousand dollars, various meetings had been held and several reports had been received from the committees which had been appointed to make plans and secure subscriptions and it had become evident that a church of the size and kind desired could not be built for the price already approved. Therefore, at a congregational meeting on June 8th, 1890, at which the several committees reported that subscriptions to the new church, aggregating \$16,262.00, had been secured, Mr. R. M. Sloan moved that the Building Committee be instructed "to go forward and build a church not to exceed in cost \$23,000.00" and this motion was seconded by Mr. Moore. Mr. J. A. Gilmer suggested a delay of at least a year. Several of the men present volunteered to increase their subscriptions by fifty to a hundred per cent of the original amounts. Confronted with this encouragement, Mr. Gilmer evidently did not press his suggestion of a delay, and Mr. Sloan's motion to proceed to build at once was carried by a unanimous, rising vote. Those offering to increase their subscriptions were J. A. Gray, David Schenck, Governor A. M. Scales and P. P. Yates. On motion of J. A. Gray the soliciting committee was increased by adding two members and was instructed to continue solicitations until the church be paid for.

Prayer meeting services, and possibly other services too, were being held in the Baptist church, in response to an invitation from that church to do this during the building of the new church, but, for reasons of greater convenience, these services were moved in November 1890 to Bogart's Hall and the thanks of the church were expressed to the Baptists. And, at the same meeting of the Session at which this was done, the date for Communion was changed and leave of absence was granted to the Pastor to enable him, by appointment of Presbytery, to install a

new Pastor at New Hope Church. Dr. Smith, the Pastor, generally recognized as an outstanding minister of the Synod, was in frequent demand, in and out of the state, to conduct services of this and other kinds and the Session, recognizing the power for good of his preaching upon these occasions, always granted him permission to go. It is generally accepted as fact that Dr. Walter W. Moore of Richmond, Va., one of the greatest men and preachers ever produced by the Southern Presbyterian Church, was impelled to become a minister by the preaching and influence of Dr. Smith.

On June 10th, 1890, Mr. S. A. Kerr tendered to the church, for use for church or Sabbath School purposes, a lot 100 by 100 feet, adjoining the property of Judge Dick. After considering the offer the Session appointed Elder Moore to convey their thanks to Mr. Kerr; to discuss with him the difficulties in the way of accepting the lot and to ascertain whether he would be willing to donate it either for use, or to be sold, and the proceeds used to buy a more advantageously situated property. The disadvantages of his lot were stated to be its proximity to the present church lot and its distance from a location in which the church might colonize. Mr. Moore subsequently reported that Mr. Kerr was unwilling to permit the sale of the lot, but that he would let his offer stand open for a year.

At a meeting of the Session on February 21st, 1891, Mr. Lunsford Richardson, who became not only one of the most active and liberal members of the church, but also an Elder, was received into membership on Certificate from the Oxford Episcopal church, and at this meeting the Session ratified a plan under which Presbytery should meet with the various churches in rotation and invited Presbytery to meet in this church at any time it might find it convenient to do so. In response to an appeal from the Chapel Hill church for a contribution of twenty five dollars with which to pay her Pastor's salary, the Elders provided this by personal subscriptions among themselves. The Session, at its next meeting, recorded its disapproval of the administering of pledges of total abstinence to small children and adopted an overture to Orange Presbytery urging some action to discourage the opening of the Chicago Exposition on the Lord's Day.

In the early summer of 1891 an Evangelist conducted an independent revival in Greensboro, during which he made statements which a member of the church deemed insulting to a member of his family and which he publicly and vigorously resented. As the result of his public action, reports, critical of his Christian character, were circulated and

when Dr. Smith, who had been absent from the city during the revival, returned, this member was invited by the Session for conference about these reports. In this conference he admitted the truth of two of the reports and "expressed his heartfelt sorrow and regret for them and avowed his sincere repentance before God for the same, whereupon the Session expressed themselves as satisfied with his explanation." After a prayer by the Pastor, the member left the meeting, "declaring himself satisfied with the action of the Session, avowing his love for and his allegiance to the Presbyterian church as the church of his mature choice."

However, on August 20th, 1891, he addressed to the Session the following letter, in which his wife, by postscript thereto, concurred:

"Gentlemen:—

"The attitude assumed towards me and my family by three of the Elders of the church, who largely control the sentiment of the congregation and influence the administration of its government, makes my relation to the church so embarrassing and so menacing to my religious welfare that I deem it my Christian duty, though one of great hardship and sorrow, to respectfully ask from the Session a dismissal to such other Protestant Christian congregation or church as I may hereafter determine to join."

Upon the same date another member of the same family, together with his wife, wrote to the Session that, after a year, during which they had considered the matter, they had concluded to ask for dismissal from this church. In response to these letters the Session granted both requests with the statement that "we do sincerely invoke upon them all the grace and guidance of God's Spirit in any future connection with any congregation which they may select." In January 1892 four other members of the same family applied to the Session for letters of dismissal and it was decided that, in view of the earlier release of their father and mother, and for their good and for the peace and unity of the congregation, they too should be released from the oversight and jurisdiction of this Session. This was done, with the prayer that, in whatever church connections they might form, they would be "followed by the blessing of God."

A beloved Deacon of the church, J. K. Hall, died in March, 1891 and, by order of the Board, Deacons McLean and Scott, a committee appointed for the purpose, prepared and submitted the following resolution in his memory, which was made a part of the permanent records of the church:

"On March 19th, 1891, the Angel of Death called away from our Board of Deacons our beloved friend and brother, James K. Hall. He was comparatively young, but his quiet, genial manners had made for him many personal friends who loved and admired his kind and liberal disposition as well as his high toned honesty and integrity of character. It can be truly said of him that he had many friends and very few, if any, enemies. His friends were among all classes of our people from the poorest colored man to the wealthiest citizen.

"Resolved That, we tender to his bereaved family our heartfelt sympathy and that a copy of this tribute to his memory be sent to his family and that it be recorded in our minutes."

Miss Lula Brown resigned as organist on November 3rd, 1891 and the Deacons engaged Miss Laura Brockman as her successor at a salary of one hundred dollars a year, plus the repayment to her of the cost of gas and fuel used during practice hours. The Deacons were, at this time, as was usually the case, providing aid for several of the poorer members. They had also erected a wood house for the church, which cost, including the painting, ten dollars and thirteen cents. Confronted with constant demands of this kind, they presented a request to the Session to have the Pastor protest to Presbytery the high Presbyterial assessments against the church, basing the protest upon the comparatively small number of paying members belonging to the church.

A revered Elder of the Church, Alfred Moore Scales, died on February 9th, 1892, and, on the 14th, the Session resolved that "This Session, as a committee of the whole, the Pastor as Chairman, prepare a paper expressive of their loss in the death of Brother Scales and that this paper, together with the address of the Pastor on the occasion of the funeral, be spread upon our minutes."

Alfred Moore Scales, the son of Dr. Robert H. Scales, was born at "Ingleside," the family homestead in Rockingham County, on November 26th, 1827. He received his preparatory education at Caldwell Institute in Greensboro and entered the University of North Carolina. He did not graduate but the University, in grateful memory of his service to the Commonwealth and the South, recorded his name and achievements upon the walls of her Memorial Hall. After teaching a few years he read law under Judge William H. Battle and such was his ability, zeal and devotion that he won not only an honored place at the Bar, but also a high place on the roster of great lawyers of the state. He was a Democrat in the truest and best sense of that word and

his public career, from beginning to end, was marked by the respect and esteem of the people whom he served. They elected him to the positions of County Solicitor, Clerk of Court, member of the General Assembly, member of Congress and Governor and he discharged the duties of all of these with honor to himself and his constituents. To him a public office was indeed a public trust. His campaigns were models, without personalities and directed exclusively to the convincing presentation of the truth. He was a man of peace and believed in harmony but not at the cost of rights or the sacrifice of principle, so at the outbreak of the war between the states he promptly volunteered and, by vote of his comrades, was made Captain of his company. His courage and ability caused his promotion to Colonel and his military ability, his resourcefulness, his care of his men and their response to his leadership won for him appointment as Brigadier General. He was twice wounded, at Chancellorsville and Gettysburg, but he lived to serve his state in the trying time after the war, during which he was elected to Congress five consecutive times. As a member of Congress he was a faithful guardian of the interests of his people and the foe of waste, party greed and corruption. In 1884 he was elected Governor of the state and the state prospered in every way during the four years of his administration, of which it was said "The wisdom and justice of her Governor established peace and quiet through the length and breadth of the state." After thirty seven years of public service he was permitted, at his own request, to retire to private life and to devote himself to the occupations of home life and simple citizenship. Governor Scales was, according to Dr. W. C. Smith, "Noble in appearance, engaging in manner, lovable in disposition, fervent in spirit." He was particularly attractive to the young and they enjoyed being in his presence. As a soldier of Christ, Dr. Smith said of him, "As much as any man I ever knew, he was a living epistle known and read of all men" and "It was the church and the agencies for the spread of the Gospel that were his peculiar joy." An honored Elder of this church and a power in the denomination throughout the state, he was the founder of the Synodical mission work in North Carolina, the first layman to be Moderator of the Synod and a devout personal worker, whose influence in his community and state abides in their spiritual life today.

In May 1892 Mrs. Phillip Hinckle, of Cincinnati, Ohio, presented "four handsome silver collection plates" to the church through Mrs. Robert G. Lindsay, and Mrs. A. L. Gilmer and her sister, Miss Jennie Gilmer, presented "two silver communion plates and goblets" which the

Session acknowledged with sincere thanks. The collection plates supplied an existing want, as the Deacons had decided to buy baskets with which to gather the offerings. They, however, upon receipt of these plates, rescinded their action and, instead, ordered the purchase of two additional silver plates, matching those given by Mrs. Hinckle, and this was done.

Mrs. Hinckle visited Greensboro some months later and, attending church, noticed the two plates which the church had bought and insisted on reimbursing the church for their cost.

## CHAPTER XV

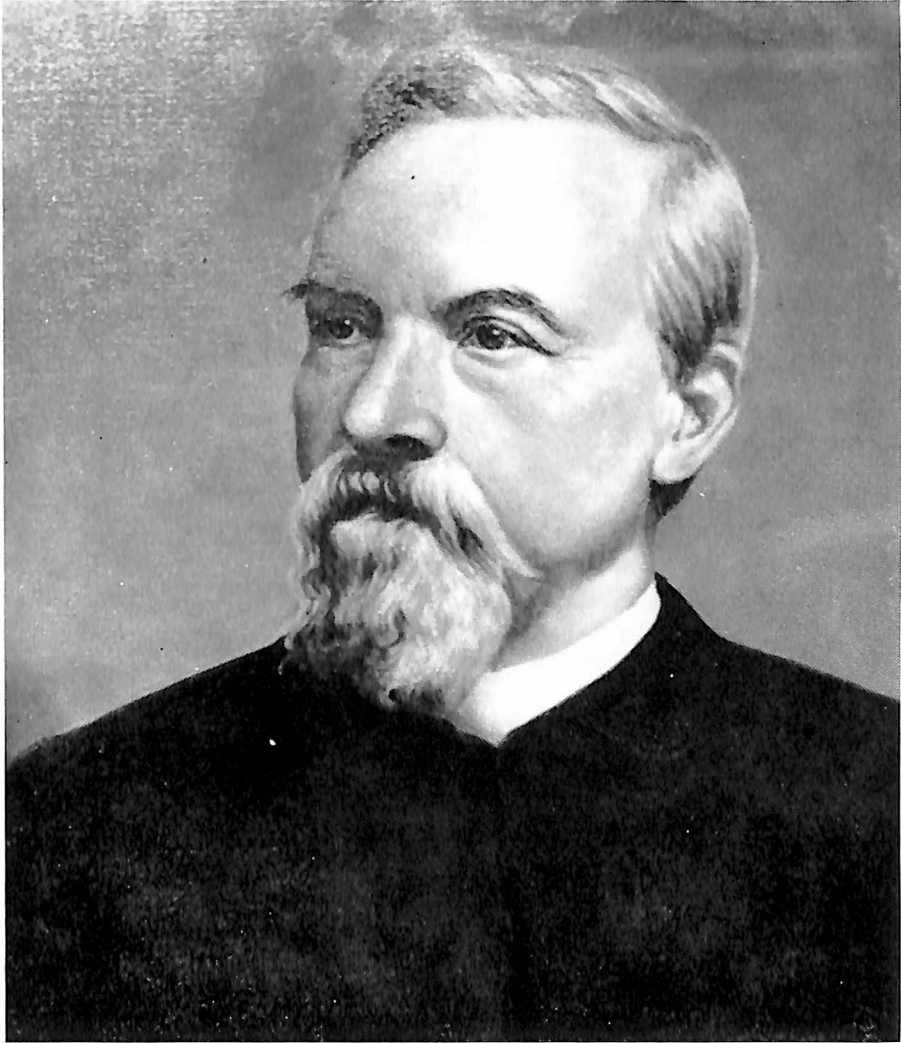


THE CORNER stone of the new church, the third on the same site, was laid with Masonic rites on December 23rd, 1890, James D. Glenn being Master of Ceremonies, and the first service in it was held on June 26th, 1892. Being now completed and ready for dedication, the Pastor presented to the Session, on July 14th, 1892, a program for the dedicatory services to be held on July 24th, which included a sermon of dedication to be preached by Dr. Walter W. Moore of Richmond, Va. All the ministers and congregations of the city were invited to attend these services.

However, anticipating these services, a congregational meeting was called and was held on July 17th, to consider the financial status of the new church and, if possible, to provide for the payment of the balance due for its construction. At this meeting, which was moderated by Elder R. M. Sloan, Mr. W. S. Moore, Treasurer of the Building and Finance Committee, submitted a statement which showed that the unpaid obligations amounted to \$8,267.25, with "good and uncollected subscriptions" of \$1,900.00. Thereupon Dr. Smith reviewed the history of the new church from its inception, reminding the members of their approval of the Building Committee, of its duties and of their instructions to it; of their frequent meetings at which they urged the building of the church; stated that about \$6,200 were needed to complete the payment for it and expressed his hope and belief that this meeting would provide the funds, an obligation which they had assumed and should discharge. Judge John H. Dillard, Mr. R. R. King, Mr. S. C. Smith and Mr. D. F. Caldwell followed Dr. Smith with remarks of a similar tenor. The Moderator then called for subscriptions, beginning with requests for \$500, and received one hundred and twenty five subscriptions ranging from that amount down to three dollars and aggregating \$7,240.00.

On February 7th, 1893, the Treasurer of the church, Mr. Bevill, reported an unusual achievement in connection with building a church. Upon the initiation of the building enterprise twenty three thousand dollars were set as the allowable cost of the proposed building and the Treasurer's report, which follows, shows that its cost, furnished, with the exception of organs which the church already owned, was \$23,056.39.





DR. JACOB HENRY SMITH, 1859-1897



Main Building and Pews .....	\$21,101.39
Pulpit Chairs and Table .....	165.00
Sabbath School Chairs .....	200.00
Extra Memorial Windows .....	890.00
Carpets, laid .....	700.00
<hr/>	
Total .....	\$23,056.39

The Treasurer of the Building Committee reported to the same meeting that, upon the completion of the church \$16,156.39 had been paid, leaving an unpaid balance of \$6,900.00, which, pending final payment by the members, was provided through negotiable notes aggregating \$6,000, given by the church to Ragan and Millis and two similar notes, one for \$500 and one for \$400 given to H. H. Cartland, as Guardian. The payment of these obligations was provided for in the congregational meeting herein above recorded.

As is usually the case the female members of the church and the Sabbath School had taken great interest in the erection of the new church and had contributed substantially to the funds necessary to build it. In recognition of this the Session adopted the following resolution on August 27th, 1892: "Resolved that this Session, in behalf of the congregation of the First Presbyterian Church express their thanks for efficient aid rendered this church by the Ladies Aid Society, the Lamplighters, the Earnest Workers and the Sabbath School."

On July 31st, 1892, a congregational meeting was held at which Mr. R. R. King was unanimously elected a Trustee of the church to succeed Mr. John A. Gilmer, who had recently died, and, at successive meetings of the Session, permission was given to the Y.M.C.A. to use the church one evening in October for its annual meeting and to the Knights of Pythias to use it on the evening of October 7th, for an address by Dr. Hodges of Fayetteville, the meeting to be opened and closed with prayer by the Pastor, Dr. Smith.

A congregational meeting, moderated by the Pastor, was held on October 30th, 1892, for the purpose of electing three Elders and four Deacons and the following were elected by secret ballot and without nomination: James T. Carson, Lunsford Richardson and J. W. Scott as Elders and Robert G. Glenn, Robert R. King and W. E. Allen as Deacons. The fourth Deacon, Jesse T. Abbott, was elected at an adjourned meeting on November 8th. On the second Sabbath, November 13th, after a statement by the Pastor of the Scriptural warrant for,

and the requirements of, those elected to these offices, and, after the asking and the answering of the necessary questions by the officers elect and the members, the Session ordained and installed these officers by the laying on of hands.

An interesting and unusual incident is recorded in the minutes of the Session meeting held on November 24th. A lady, together with her husband, appeared before the Session and, upon examination as to their faith, were received into the church. The lady, however, had previously been a member of the Roman Catholic Church and had been baptized in that church. The question arose as to whether she should be re-baptized and, after consideration, the Session, with one dissenting vote, decided that she should. Judge R. P. Dick voted against this requirement and asked that his vote in the negative be recorded.

In September 1882 the Session again instructed the Trustees to look into the matter of the "Amelia Fund" and also to secure from the heirs of John M. Dick the piece of property belonging to them, which adjoined the property of the church and, later in the Fall, received a report from Mr. W. S. Moore, Chairman of a committee previously appointed for the purpose, that, although active, the committee was not ready to make a recommendation as to the establishment of a Mission in the Eastern part of the city. In December permission was given to Mr. A. M. Scales to place a tablet, or a window, in the church to the memory of his father, Junius I. Scales, who had been a long time member and an honored Elder of the church. Professor Charles D. McIver, who, because of his contributions to the development of the state, became noted, was received into the church December 18th, 1892, on certificate from the First Presbyterian Church of Raleigh, N. C.

Charles Duncan McIver, though later adopted by Guilford County and Greensboro, was born near Sanford, N. C., the son of Matthew Henry McIver and Sarah J. Harrington McIver. His parents were Presbyterians of Scotch ancestry who, early in his life, instilled into his heart and mind the principles of their faith, including an abiding love for truth and a hatred of sham which governed his life. His early schooling included a thorough training in the classics and mathematics and prepared him well for a four years course at the University of North Carolina. "He did his duty as an undergraduate, respecting his body and his spirit. He even won Greek medals but his thought was upon men and student issues and college policies." From the time of his graduation his real purpose in life was to bring more light to the youth of the state by bringing to all equal educational opportunity. From

1881 to 1886 he was engaged in public school work, not simply as a teacher but also by devoting his whole effort to the cause of education. In 1885 he married Miss Lula V. Martin, of Winston-Salem, and, together, they planned and accomplished great tasks, which would have been impossible for him alone. During these years Dr. McIver devoted himself persistently to the accomplishment of his chief objective, the establishment of a college which would give to the women of the state educational opportunities equal to those provided for the men. To this end he attended educational gatherings all over the country and, wherever he was, he made friends for himself and for his cause. His interest was catholic and included all movements for civic improvement and the need for education for the Negroes.

While a teacher in Durham, his first vote was cast to establish the Durham graded school, although this meant the closing of his own private school. He, however, was chosen a member of the faculty of that school and remained there until called to Winston to organize a graded school there, becoming the Principal of its High School. Later he accepted a position at Peace Institute, a Presbyterian school for girls in Raleigh, where he gained experience in the management of such an institution which was invaluable to him in connection with the woman's college he then had in mind. His location in the capital of the state also enabled him to keep in touch with public movements and their leaders.

There was much prejudice against and hostility to a woman's college and persistent effort and endless courage were necessary to overcome these. The legislatures of 1887 and 1889 defeated bills to establish the school but, after five years of ceaseless effort, the legislature of 1891 passed a bill establishing the North Carolina State Normal and Industrial School which became the North Carolina College for Women and is now the Woman's College of the University of North Carolina. Thus did Dr. McIver realize his dream. The school, with Dr. McIver as President, began operations on October 5th, 1892. To his task as President "he brought his youth, his enthusiasm, love of truth, honesty of purpose, determination to succeed and, to the little group of faculty, eight in all, he imparted much of his enthusiasm and earnestness." He was more than President of the college. He was to every student "guide, counsellor and friend." It was his effort to keep the girls under his care from becoming "provincial" and, to this end, he neglected no opportunity to bring to the college, to meet and to speak to them, the people of note who might visit the city.

Dr. McIver was a member of the Southern Educational Board, which was formed in 1901, and was chosen by it, because of his ability as an organizer, to be Chairman of its committee to direct its campaign for popular education in the Southern states and no state made a better showing than did North Carolina under his leadership.

Dr. McIver died suddenly on September 17, 1906 while on a train from Durham to Greensboro, his death shocking not only his family but the state and nation. Among the many tributes paid him by friends and associates all over the nation, the following, written by Dr. Albert W. Shaw and published in the Review of Reviews, well sums up his character: "He was a man of remarkable eloquence and of great readiness and power on all occasions in public speech. He was famous for his wit and for his unlimited store of amusing anecdotes and incidents. His efficiency and his gifts of leadership would have made him a marked man and a rare success in any profession or calling. But he gloried in the work he had chosen and believed that the right training of women, for the sake of the home and the common school, was the most fundamentally important thing with which he could possibly concern himself, and so it was that he gave his strength and his life to that work. He can be ill spared, but he had builded so broadly and staunchly that what he has done will remain. His memory will long be honored in North Carolina. He was made not after the law of a carnal commandment, but after the power of an endless life."

In those days there was no prohibition in the church against a member holding two positions nor was there any inhibition in the mind of members against any honest work and so, at the suggestion of one of the Deacons, another Deacon, Jesse T. Abbott, was elected and accepted the Janitorship of the church, with all the duties connected with that position, at a salary of twelve dollars and a half a month. The Deacons also reported the receipt of the proceeds, the amount not stated, of a sacred concert recently given, which seems to have continuously been an accredited method for raising money for the church, and, as usual, reported disbursements in help to the poor and in meeting the expenses of the funeral of a deceased member.

Elder Lyndon Swaim died on March 26th, 1893 and the memorial notices in the newspapers and the remarks of the Pastor at his funeral were ordered recorded as a permanent part of the minutes of the Session.

Lyndon Swaim, of Dutch stock, the son of Moses Swaim and Ada Swindell Swaim, of Hyde County, was born in Randolph County on

December 15th, 1812. He received his early education in the local schools, but this was supplemented by the guidance of his father and by extensive reading. He came to Greensboro in 1834 and worked in the office of the Greensboro Patriot, of which a distant cousin, William Swaim, was the owner. On the death of William Swaim he returned to Randolph County and printed, for another cousin, "Swaim's Justice," a well known law book of that period. Soon however, in response to a letter from a number of Greensboro's leading citizens, urging him to do so because of the low estate into which the Patriot had fallen, he returned to Greensboro, bought and took charge of the Patriot. For fifteen years he remained the Editor and made the paper a genuine up-builder of the community. In 1853 he was elected Clerk of the County Court and, in 1859, sold his interest in the Patriot. He held this office until it was abolished in 1868, so conducting its affairs that his re-election to it from time to time was taken for granted. He was a Commissioner of Greensboro in 1846-50-51-52-59-60-61 and 62 and, in 1865, was appointed one of the town's Commissioners under the provisional government of Governor Holden. Mr. Swaim was legislated out of office in 1868 and again entered the editorial field but continued in this work for a short time only. In 1869 he decided to study and practice architecture and, for the ensuing twenty years, was very successful in this work, departing from it only to serve as a member of the legislature from Guilford County in 1876-77. A Ruling Elder in the Presbyterian Church of Greensboro for many years, he died on February 26th, 1893, at the age of eighty. In 1842 he married Mrs. Abiah Shirley Swaim, the widow of William Swaim. By this marriage he left no surviving children. After the death of his first wife he married Isabella Logan, the daughter of Gen. John M. Logan; four children, one son and three daughters, survived them. Mr. Swaim "had the qualities of a Puritan in his fearlessness, his directness of purpose, and his hatred of sham; but had, withal a gentleness of both thought and manner that made him as universally loved as he was respected." "Lyndon Swaim may be truly said to be a founder and builder of intellectual, civic and material Greensboro" and, it may be added, of spiritual Greensboro also.

In April, 1893, Miss Annie W. Dick presented a very handsome Bible to the church for use in Pastor's room and the Session directed the Pastor to convey to Miss Dick their thanks for, and high appreciation of, this generous and thoughtful gift.

The Session, in the discharge of its pastoral duties, did not confine

its attention to church members whose character as Christians was adversely affected by moral delinquency, but believed that those who were indifferent to, or neglectful of, their financial obligations equally needed attention. A case of this kind came to the attention of the Session in August 1893 and resulted in a communication from the member, making excuse for the non-payment of his debts and promising to pay them as soon as possible.

On November 11th, 1893, Thomas J. Shaw, who was later to become an Elder, was, together with his wife, received into membership of the church on certificate from the Carthage Presbyterian church.

On November 19th, 1893 a congregational meeting, which had been duly called, was held to consider the matter of calling a Co-Pastor for the church. At this meeting, of which Judge John H. Dillard, was Moderator, four questions were submitted for consideration. to wit:—

- (1) Do we need a Co-Pastor?
- (2) Can we pay a Co-Pastor?
- (3) What can we pay a Co-Pastor?
- (4) Who shall he be?

The congregation answered the first two questions in the affirmative and decided, in answer to the third, that six hundred dollars could be paid as salary, in addition to seven hundred dollars which the Pastor had offered to remit and to transfer from himself to the Co-Pastor, and, in answer to the fourth question, all, except three, of the congregation, without any nomination and by secret ballot, voted for Rev. Mr. Egbert W. Smith to be called as Co-Pastor. Pursuant to this action the following call, duly signed by the Elders and Deacons, and certified to by Judge Dillard, as the Moderator of the congregational meeting, all in accordance with the Book of Church Order, was presented to Orange Presbytery:

“The First Presbyterian Church of Greensboro, being, on sufficient grounds, well satisfied of the ministerial qualifications of you, the Rev. Egbert W. Smith, and having good hopes from our past experience of your labors, that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call you to undertake the pastoral office in said congregation as Co-Pastor with our present Pastor, Dr. J. Henry Smith (your service to begin the 1st of December, 1893) promising you in the discharge of your duty all proper support, encouragement and obedience in the Lord and, that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay you, in addition to the \$700 which our Pastor remits and



transfers to the Co-Pastor, the sum of six hundred dollars in regular monthly payments for the first year of your Co-Pastorate and, afterwards, to increase that sum to a larger amount during the time of your being and continuing the regular Pastor of this church."

Orange Presbytery placed this call in Rev. E. W. Smith's hands and he accepted it and entered upon his duties as Co-Pastor, with his father, Dr. J. Henry Smith, as Pastor.

The Session directed its Clerk to write a letter of thanks to Mrs. Cora M. Vanstory for the loan of a piano for use by the church and Sabbath School and, also a letter to the "I.O.O.F." denying their request for the use of the church for an anniversary address, their reason being that the use of the church for such purpose was "not deemed suitable," and also approved and endorsed a proposal from the junior Pastor that a Bible be given to every Sabbath School pupil who recites the Shorter Catechism perfectly to him, or to the senior Pastor, and a suitable gift to any pupil in the infant department who similarly recites the Child's Catechism, the time limit for such recitals to be October 1st, 1894.

Apparently, in those days as probably at other times, the Pastor had need for more money than he had in hand and had to borrow to meet such need, for it is recited in the record for July 3rd, that he had paid to the Trustees \$250 on his bond (note) for money belonging to the church which he had borrowed from them.

The Synod of North Carolina met in this church in October, 1894, and the records show that the church regarded this as a privilege and an honor and made due preparation for the meeting by instructing the Deacons, with the advice of the junior Pastor, to make adequate preparation and to welcome the delegates. However, no record was made of the delegate from this church to the Synod, presumably because it was thought that many of the Elders would be glad to attend the sessions. Subsequently Deacon A. M. Scales and his committee were thanked by the Session for the efficient manner in which they had provided for the entertainment and comfort of the delegates.

The zealousness of the Elders at that time for the honor of the church and their concern over the conduct and character of her members cannot be too strongly emphasized and this is evidenced by the regularity with which members, both high and low, both men and women, whose conduct reflected on the church and on themselves, were summoned before the Session for conference and examination. When they expressed contrition and a purpose to do better, they were,

without further action, prayed with and for, but when no contrition was expressed, the more drastic action of suspension, varying from short to indefinite terms, was taken. A frequent and most seriously regarded cause for action by the Session was the persistent and prolonged absence of members from church services.

At some time in the Winter of 1894 or the early Spring of 1895 a revival meeting was conducted in the church by Dr. Guerrant but no details of the meeting or its results are contained in the minutes of either the Session or the Diaconate, though both mention the meeting. The conclusion, however, may safely be drawn that the results were good, as a substantial number of new members was added to the church upon examination as to their faith.

In the Spring of 1895 the Session assigned two duties of a rather onerous nature, one of which, at its best, carried with it no prominence, to the women of the church, who were always capable and always willing to do everything in their power for the good of the church. They asked the Ladies' Society and the Young Ladies' Missionary Society to take over the duty of soliciting subscriptions for the "Missionary" and for the children's missionary magazine, and delegated to the women the duty of giving the church a thorough cleaning and of overseeing the sexton in all his duties, two jobs which they cheerfully undertook.

Since an earlier action by the Session in protest against the sale of liquor in Greensboro, a new set of Aldermen had come into office and had removed the existing restrictions. The Session, therefore, on June 23rd, 1895, unanimously adopted a resolution "making a vigorous protest against the change in the city ordinance by the new Board of Aldermen, taking off the wise and useful restrictions on the sale of liquor by the saloons in this town and also an appeal to the Board to restore these restrictions at their next meeting" and ordered that, if possible, this resolution be published in the Daily Record.

On March 28th, 1896, a male member of the church, in a rare exhibition of conscientiousness, the second of its kind in the history of the church, came before the Session "requesting that his name be placed among the non-communing members as he felt convinced that he had never been converted and felt he could not remain honorably in the membership of the church." The Session, "finding no charge of any kind against his character, reluctantly and sorrowfully granted his request, assuring him that their love and watchful care would still follow him."

The first recorded effort to place children in the Barium Springs Orphanage was in December, 1895, when the Deacons planned to place in that institution two children from this congregation, and, in August, 1896, two other children from the same family were sent to this orphanage, with a commitment from the church that she would provide clothing for them and would pay the orphanage twenty dollars per month for their support. A fifth child in the same family was too young to enter the orphanage and was committed to the care of an aunt with the understanding that this child, too, would be sent to the orphanage when of proper age unless the aunt wished to adopt him and the Session should approve this action.

In April, 1896, the Rev. Mr. Pearson conducted a series of revival services in the church which seems to have been very effective for, shortly thereafter, a number of persons were received into the church on profession of their faith.

In May the Session recorded its thanks to Mrs. J. E. Boyd for four "beautiful, hand embroidered doilies" which she had presented to the church as coverings for the communion plates and which were gratefully received.

On May 8th, 1896, the church lost by death another beloved Elder, Judge John Henry Dillard, and a committee was appointed by the Session to prepare for the records suitable resolutions "of love and regard" for him, and these are included elsewhere in this history.

At a congregational meeting held, after due notice, on December 13th, 1896, with Rev. Egbert W. Smith as Moderator, Thos. J. Shaw and A. M. Scales were elected Ruling Elders. Mr. Shaw, having been previously ordained, was installed on January 3rd, 1897, and Mr. Scales was ordained and installed on March 21st, 1897.

## CHAPTER XVI



THE matter of dancing and of the growing worldliness among the younger members of the church, which was of great concern to the Session, was discussed fully at a meeting on January 3rd, 1897, and, by unanimous resolution, the Pastor was directed to express the position of the Session plainly in an article to be published in an early edition of the Greensboro Presbyterian.

In order to eliminate the possibility of creating a taste for strong drink in any member of the church by the use of wine at Communion services, the Session decided, in February, 1897, that, thereafter, unfermented grape juice alone should be used at these services.

The first foreign missionary officially recorded as being supported by the church was Mr. R. B. Grinnan, whom the Session, on March 21st, 1897, after "carefully and prayerfully" considering the resources of the church, decided to support for one year as a missionary to Japan "provided the Ladies Missionary Societies and the Sabbath School agree with us in diverting part of the money raised by them to this purpose." And, at about the same time, this church was evidently supporting a candidate for the ministry, for, on April 13th, the Session ordered that ten dollars be sent to "Bro. Craig of Mebane to be applied to the board bill of our candidate for the ministry there." Neither the name of this candidate nor why he was at Mebane is recorded.

At a congregational meeting on July 4th, 1897, E. M. Hendrix and Lee G. Wharton were elected to the position of Deacon and were then ordained and installed. The meeting was moderated by Rev. E. W. Smith. In the same month the Session received a communication from the Session of Westminster Church, asking this church to appoint a committee to act with a committee from their church to establish a line dividing the territories in the city within which the two churches should work and the following were appointed to represent this church:—Rev. E. W. Smith, Elders Thos. J. Shaw, J. W. Scott, W. S. Moore and L. Richardson. The joint committee, thus formed, made the following report on July 18th: "Resolved That this committee, in joint meeting, recommend to the Sessions of Westminster and First Presbyterian Church that the said Sessions declare that the North Carolina Railroad shall be, as heretofore, the boundary line between the territory of the two churches and that this rule be construed to mean that the officers and members of either church shall not solicit any members in the territory of the other and that the said

Sessions pass this resolution; that it is the advice of the Sessions that all members who move into the territory of the other church should unite with the church in whose territory they reside" and this report was adopted.

The Session had been considering for some time the matter of an outpost in the Northeastern section of the city and had gone so far as to appoint a committee to see whether a suitable location could be had, but no final action had been taken, when, in October, 1897, Grace Methodist Protestant Church, which had been conducting a Sabbath School at the Finishing Mills, decided to discontinue their work and offered it to this church. After full discussion, the Session considered it wise to adopt the work for the present and appointed W. B. Brooks as Superintendent, with H. W. Wharton as his Assistant, with power to select such other help as might be needed, and these servants of the church entered upon this work on October 10th, 1897.

At about the same time, the Session had been receiving calls from various sources to establish a Sabbath School in the vicinity of the State Normal College, now the Woman's College, and, after considering the needs and the possibilities of such action, it appointed Elders Scales, Scott and Shaw to ascertain whether a suitable building, or room, could be had for temporary use, and also whether a satisfactorily located lot on which to erect a chapel could be had, and, if so, at what cost. This committee reported to the next meeting of the Session that no suitable room could be found and recommended that land suitable for a chapel be purchased, especially as they had inspected possible sites and ascertained the prices and had reached the conclusion that one could be had at a reasonable price. The members of this committee had conferred with several Presbyterian families in the neighborhood and were impressed by the earnestness of their wish for, and their willingness to assist in, the establishment of a chapel.

In the course of its investigation this committee found the Westminster Church had been showing an interest in a work near the college and recommended that Westminster Church be invited to form a committee to meet with the committee from this church, the Pastors of the two churches to be members of the joint committee, to bring about concert of action, and this recommendation was adopted.

While showing their interest in sections of the city not blessed with Sabbath Schools and, by gifts, in the work for colored people, and in Home and Foreign Missions, the officers of the church did not for an instant forget or neglect their own Sabbath School, which they

knew must be the main source of the future strength of their church. They maintained continuous oversight of the school, taught in it, did everything in their power to protect the purity of, and to promote, its work, and rejoiced in its effectiveness and growth, so it was with pride and delight that the Session received from the Secretary of the school the report that attendance that day had reached the high mark in the school's history, the number present being 336.

On November 22nd, 1897, the beloved senior Pastor of the church, Dr. Jacob Henry Smith, "fell asleep in Jesus at the age of 77 years, three months and 9 days." Serving this church as Pastor for almost thirty nine years, he was one of the two or three factors, and possibly the greatest of these, which caused and fostered the growth of this church from her feeble beginnings to her present size and her present power as an agency of God in the community, the state and the world, and established her on foundations which made possible a great church for those who came after him.

Jacob Henry Smith, the son of Samuel R. and Margaret Smith, was born in Lexington, Va., on August 13th, 1820. His early education was had in his home town, where he was prepared for college. He attended Washington College, now Washington and Lee University, from which he graduated on June 29th, 1843. He had intended to study law but a sermon, preached at this time by Dr. Archibald Alexander, caused him to decide to become a minister and, so, in the Fall of 1843 he entered Union Theological Seminary and took the full course, receiving his certificate from that institution in 1846. On the 24th of August in that year he was licensed to preach by Lexington Presbytery and was transferred to West Hanover Presbytery. In September he took charge of the church at Pittsylvania Court House, Va., and was ordained and installed as Pastor there on July 31st, 1847. In 1850 he became Principal and Professor of Latin and Greek at "Samuel Davies Institute" in Halifax County, Va., and conducted this institution with signal success until 1854.

During this period he received invitations from a number of churches to become their Pastor and, among them, one from the Charlottesville church in 1854 and one from the First Presbyterian Church of Greensboro. He accepted the Charlottesville call and served that church as Pastor until 1859. The First Presbyterian Church of Greensboro in 1859 again extended a call to him and, accepting it, he began his new and final work on April 20th, 1859. He was received by Orange Presbytery in June and installed over this church in July.

Great of vision, wide of sympathy and consecrated to the up-building of the Kingdom, Dr. Smith's character as a man, his power as a preacher and attractiveness as a Pastor were soon recognized outside his own Pastorate and he was in demand for revivals and church meetings of all kinds throughout the state. "He was an influential Presbyterian in the church courts and his counsel carried weight in Presbytery, Synod and General Assembly." Dr. Smith was an accomplished scholar and an able theologian. His sermons were finished productions and their impressiveness was increased by his magnificent, well controlled voice. Under his preaching many thousand souls were hopefully converted. The degree of Doctor of Divinity was twice bestowed upon him, first by Hampton-Sidney College in 1872 and, later, by the University of North Carolina in 1877. He was, for many years, a Trustee of Davidson College and a member and President of the Union Theological Seminary Board, in which positions he rendered valuable service to the cause of Christian education. He was deeply concerned over the spiritual welfare of the colored folk and, for several years, preached to them every Sunday afternoon, even while preaching to his own congregation at morning and evening services.

In June, 1861, Dr. Smith submitted to and advocated before Orange Presbytery, a paper on the subject "The Reported Action of the General Assembly in Relation to the Political Crisis in the Country," the result of which, as stated by some, "was one of the first leading and official steps, if not the very first, towards the organization of the Southern General Assembly." In 1870 he was appointed Chairman of the General Assembly's Committee on Education and, in 1888, of its Committee on Foreign Missions. His last public duty was as Chairman of the Assembly's committee to prepare the program for the celebration of the two hundred and fiftieth anniversary of the Westminster Assembly, for which he was unanimously selected, and, although he discharged this duty, he was too ill to attend the celebration.

Effective as was Dr. Smith as a preacher, his highest effectiveness was as father and Pastor. His people loved him dearly and the children of his flock were especially drawn to him and so close was this attachment that they called him "Grandpa." There are many anecdotes told of Dr. Smith, illustrating this bond. One of these is that upon the occasion of a circus showing in the town, those in attendance could not understand why the opening of the performance was being delayed until finally the leading clown announced "Now that Dr. Smith and the children have come, the show may start."

Dr. Smith was twice married, his first wife having been Miss Catherine Malvina Miller of Powhatan County, Va., whom he married on March 15th, 1848. They had only two children, a daughter who died in infancy, and a son, Dr. S. M. Smith. His second wife was Miss Mary Kelly Watson of Charlottesville, Va., whom he married in January, 1857. This marriage was blessed with seven children, two daughters and five sons, and, of these nine children, seven survived him. His only son who now survives is Dr. Henry Louis Smith, an Elder in this church. Dr. Smith's home life was signally blessed by his wife, a gentle, wise and godly woman, fully identified with him in all his work, a delightful writer, exceptionally accomplished and an influence in the community and church, second, if at all, only to her husband and by a family of unusually gifted children.

In calling Dr. Smith to her service this church called far more than a Pastor. She called an influence for everything high and good, which originated with Dr. Smith and his wife and continued, through their sons and daughters, until it reached every part of this country. Their two daughters, Mrs. R. G. Vaughn and Mrs. L. Richardson, lived their lives in Greensboro and, leaders in every worth while activity of the church, were recognized as outstanding in influence for good among the noble women of the church.

Three of Dr. Smith's sons became ministers, one became a distinguished educator and one an educator and author. Dr. Samuel M. Smith, a preacher of power and effectiveness, was for many years Pastor of the First Presbyterian Church in Columbia, S. C., and his son, Reid, became a professor in the University of South Carolina. Dr. Henry Louis Smith, a man of catholic interest and wide information, became successively President of Davidson College and of Washington and Lee University and is widely known for his contribution to the advancement of Southern education. Dr. Egbert W. Smith succeeded his father as Pastor of the church and, later, became the Executive Secretary of the Foreign Missions Committee of the Southern Church and, in this capacity, ministered not only to the home church but traveled around the world carrying the message of the Gospel wherever he went. Dr. C. Alphonso Smith, author and teacher, of the faculty of Louisiana State University and of Annapolis, an authority on English Literature, contributed to the culture of many men from all parts of the nation. And the Rev. Hay Watson Smith ministered successfully as the Pastor of the Second Presbyterian Church of Little Rock, Ark.

Through these children the influence generated in the home by



these parents flowed in ever widening circles to touch and benefit many people all over the world. And never did one of this family put a blot on the family escutcheon. All, by their conduct and influence, added to its lustre.

During Dr. Smith's pastorate ten members of the church became ministers and two strong churches were established in the city by colonization from his church. Dr. Walter W. Moore, commenting on the steady rapid growth of the church under Dr. Smith's ministry, said "It became the state's chief nursery of pure and learned lawyers, judges and governors" and, in summing up Dr. Smith's character, said "As we think of the thousands who were consecrated under his ministry and of the vast reach of his influence and of the reward upon which he has entered, the scripture that comes to mind is this: 'They that be teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.'"

The whole city was immersed in sorrow by his death and the church, for the first time in her history, was draped in black. His funeral, attended by high and low, black and white, simple but impressive, was conducted by Dr. Rumble, Pastor of the Salisbury Presbyterian church, who used as the text for his remarks "And David, when he had served his generation, fell on sleep." His grave, in Green Hill Cemetery, is marked by a commanding shaft, erected to his memory by popular action of the citizens. Many religious and secular papers over the country carried tributes to Dr. Smith and personal tributes were received by the family from many ministers and laymen who had known and esteemed him. A tablet to his memory was placed in the church on which is inscribed the following verse, composed by Mrs. E. Hundley, the "Poet Laureate" of the "Evelyn Houston Society":

"Thirty eight years down history's tide'  
 'In the life of this church fondly side by side'  
 'Pastor and people floated gently on'  
 'Loving and loved in days that are gone,'  
 'The billows of time have borne him away  
 'From the starlit dawn to the Golden Day."

As an expression of their love, the members of the church wore mourning bands on their sleeves for a time after his death, a tribute unique in the history of the church.

The women of the church, ever active in promoting her welfare and in raising money for her causes, had contributed substantial sums during these years and, to better interest and engage them in service,

two additional societies had been organized. The first prayer band in the history of the church was organized by Mrs. M. E. Selden in 1896 and the Ladies' Aid Society was organized in 1897, with Mrs. T. A. Lyon as President.

In December, 1896, the Deacons adopted the plan of dividing the entire membership of the church among themselves for solicitation for money for the Pastors' salaries, for the contingent fund and for the poor fund, the benevolences being still cared for at church services. While this method of supporting the benevolences of the church had some disadvantages, it had the advantage of keeping the members informed as to the causes of the church and thereby increasing their interest, for the Pastor usually called special attention to the cause being helped. The Deacons were not without their troubles, one of which seems to have been expenditures made by the Session without advice to the Deacons, for the Deacons requested the Session to make no expenditures without first consulting with the Chairman of the Deacons and with the Treasurer of the church. To this request the Session, through a duly appointed committee, formally replied in substance that, except in emergencies such as funerals, where the Pastor had to act immediately, the Session would make no expenditures without first consulting the Deacons. In March, 1897, the Deacons increased the salaries of the Pastors to \$2,500.00 a year, effective as of March 1st. The two Pastors were requested to divide this between them, as best suited them, and they did this, allotting one thousand to the Senior Pastor and fifteen hundred to the Junior Pastor.

In order that the members of the church might be better cared for and that the Elders might better know all the members, the Session, in January, 1898, divided the city into districts and assigned, for care and supervision, each district to a group of Elders, who would be responsible for the district for three months and who would submit a written report to the Session at the end of the period. These groups were required to rotate every three months and thus every Elder, in the course of the year, was in contact with and became acquainted with all the members of the church, a very desirable but difficult thing in large churches.

In connection with the removal of Union Theological Seminary to Richmond, Va., the Session, on February 7th, 1898, decided to furnish a suite of rooms in that institution, at a cost of eighty five dollars. The Pastor thereupon advised the Session that the church would have to provide only sixty five dollars, for Dr. Smith's family would pro-



FIRST PRESBYTERIAN CHURCH OF GREENSBORO, N. C., BUILT IN 1892  
(Left) Smith Memorial Building; (Right) Dr. Melton Clark's Home



vide the remainder. They wished to place there a large portrait of Dr. Smith, he having long been a Trustee of the Seminary. In order to secure the church's part of this money a Sociable, to be known as "Union Seminary Sociable," was planned, with Elder Scales as the committee in charge.

Although already referred to more than once, it is important to have a clear understanding of the attitude of the church to her members, as expressed by the actions of her officers, and this is emphasized by the indefinite suspension from membership of an officer who had been found guilty of conduct unbecoming a Christian. Membership in the church during the first half of her history was regarded as a serious matter and not to be undertaken lightly, as though joining a club or some similar organization. Eternal life and death were the issues at stake and those taking vows of membership were expected to conform in work and conduct to Christian standards. Neglect of church services, unreliability in money matters and any conduct unbecoming a Christian, which reflected on the individual and the honor of the church, were deemed worthy of and received the condemnation of her officers.

In October, 1898, the Session received a request from Orange Presbytery for help in paying a debt that had been incurred by the Presbyterian High School at Mebane, N. C., and responded by setting aside for the purpose the collection which would be taken at morning service on a Sabbath in the following December and, at the same meeting, received and accepted, the resignation of W. B. Brooks as Superintendent of the "Coneville" or "Finishing Mills" Sabbath School, which had been operating under the auspices of this church for some time. Herman Jones was appointed to succeed Mr. Brooks, with power to select his own assistants.

## CHAPTER XVII



JUDGE ROBERT PAINE DICK, a devoted, active and influential Elder of the church, died on September 12th, 1898.

Robert Paine Dick, the son of Judge John McClintock Dick and Parthenia Williamson Dick, was born in Greensboro on October 5th, 1823. He was prepared for college at the Caldwell Institute, entered the University of North Carolina in 1840 and was graduated from that institution in 1843 with second honors. He studied law for two years under his father and Mr. George C. Mendenhall, was licensed in 1845 and began the practice of his profession at Wentworth, from which point he "rode the circuit" throughout the adjoining counties, as was the custom. On June 27th, 1848, he married Miss Mary Eloise Adams of Pittsylvania County, Va., and moved back to Greensboro where he resided until his death. He took an active part in politics and, being an orator of exceptional ability and a close student of public affairs, he soon acquired a reputation unusual for one as young as he. He was elected a delegate to the National Democratic Convention in 1852, and in 1853, though only twenty nine years of age, was appointed to the much coveted position of United States District Attorney for the whole state. He retained this office until February, 1861, when in order to have freedom of action in any course he might take, he resigned. He was delegate to the National Democratic Convention in Charleston, S. C., in 1860, and cast the vote which gave Douglas a majority and was the only delegate from North Carolina who did not join the seceding minority which nominated Breckinridge.

Elected by Guilford County, though pronouncedly opposed to secession, as delegate to the convention in Charleston in 1861, which was called to pass the ordinance of secession, he opposed the ordinance but, after its passage, decided to accept the inevitable and to do the best he could for his state. He was never in the army but was a member of the Council of State during the Civil War and devoted as much of his energy and time to caring for wounded soldiers as his official duties permitted. He was elected State Senator from Guilford County in 1864 and, in 1865, was, together with five other leading citizens, called to Washington by President Johnson to confer as to means of restoring the state to its former position in the Union. He took the position that the state, still being in the Union, was entitled to all its former rights and urged that a general amnesty be declared for all

who adhered to the Confederacy. This plan was rejected by President Johnson.

The President offered Mr. Dick the position of United States Judge for North Carolina and actually signed a commission of appointment but Mr. Dick declined because he would not take the "test oath" that he had never aided or abetted the Confederacy. The authorities had ruled that, as he had never held office under the Confederate Government, he was eligible, but, holding that it was a matter for his own conscience to decide, he still declined.

Prior to the War of Secession Mr. Dick was a Democrat, as opposed to the Whigs, but after the war there was a political re-alignment and, in 1867, he assisted in organizing the Republican party and remained a member of that party. In April, 1868, he was elected Associate Justice of the state Supreme Court and held that office until 1872, a period of four years, in which he had a prominent part in deciding many of the difficult questions which grew out of the times. While still a Justice, the "test oath" having been abolished, he accepted appointment by President Grant, on June 7th, 1872, to the position of Judge of the United States Court for the Western District of the state and held this position until his death.

Judge Dick was widely known as the organizer of the famous Greensboro Law School, familiarly known as the "Dick and Dillard Law School," which was formed in 1878. In a sketch of this school Dr. Archibald Henderson described Judge Dick as "Not only a lawyer of eminence and a judge of exceptional ability, but also a scholar of distinction, an orator and a gifted writer," and his Pastor, Dr. Egbert W. Smith, said of him "While his varied gifts fitted him for civic duty and public life, they found a more congenial sphere of exercise in his beloved church. He was one of the best and best equipped churchmen I have ever known and was a tower of strength to his Pastor."

In early life Mr. Dick joined the church and served her faithfully, devotedly and effectively as member, as Superintendent of the Sabbath School, as Deacon and as Ruling Elder. He was a close student of the Bible, not only as the Word of God, but also from the viewpoints of history and literature and delivered many lectures about it to churches, educational institutions and to the University. His lectures, under the title "Hebrew Poetry," were perhaps the best known. He was of attractive personality, strong in his convictions, fair in his judgments and strong in his personal relationships. It is said

of him that he carried a large lantern whenever he walked abroad at night so that he was indeed a "marked man," but a safer man when the unlighted and often muddy streets of Greensboro are considered. Mrs. Thomas Crabtree, her daughter, Mrs. Allen O'Bryan, both members of this church, and Mrs. O'Bryan's daughter and Messrs. Robt. D. and Martin F. Douglas, both lawyers in Greensboro, and their children are his descendants.

At successive meetings of the Session and Diaconate during the year 1899 and the early part of 1900 several actions, of little general interest, but worthy of being recorded because of their importance to the church, took place. A committee was appointed by the Session to inquire into the possibility and the cost of equipping and maintaining a room in the local hospital for the use of needy members of the church. Elder T. J. Shaw resigned as teacher of the Normal School Girls' class and Elder L. Richardson was appointed in his stead, and the Deacons, at the suggestion of the Session, secured a carpet to replace the one in the aisles of the church, which had become worn. Mr. Lindau, Treasurer of Southern Finishing Mills, graciously presented this carpeting to the church and the Deacons, after properly thanking him, had it put into place. A committee from the Session was appointed to provide entertainment for, and to arrange for the payment of the expenses of, visiting ministers who supplied the pulpit in the absence of the Pastor. In the Fall of 1899 the church bought and installed a new Hook-Hastings organ, and this organ was first used on December 10th, 1899. Elder W. S. Moore was given a difficult job in connection with this organ. He was appointed to "see that no dampness nor cold outside air should reach the new organ." How well he succeeded in executing this commission is not revealed. Dr. Samuel M. Smith of Columbia, S. C., a half brother of the Pastor, was invited to assist him in a protracted meeting to begin on the first Sabbath in November.

In October, 1899, plans were made for an entertainment for the girls at the Normal College, a practice which had been begun some time earlier and which is now regularly honored in its observance. However, after the money had been secured with which to pay for the entertainment it became necessary to postpone it until after Christmas. The college had had to close for a while because of the outbreak of a fever of some kind.

Professor Parker, the church organist, presented a request to the Session for permission to give a recital on the new organ to raise money



with which to help pay for it. The request was granted but the Session refused to permit tickets to the recital to be sold, permitting, instead of this, a collection to be taken. Subsequently the Deacons asked the Session to reverse itself and to permit the sale of tickets, but this request was denied.

By unanimous action the Session, on January 28th, 1900, tendered to the Episcopal church the use, during the process of the removal of that church to a new location, of this church at such hours as would not conflict with her own services, and received from the Rector the cordial thanks of that church.

On March 7th, 1900, the Session considered a request from the Christian Alliance for the use of the church for an approaching meeting of that body. The Pastor was instructed to write, refusing the request on the grounds "of what we conceive as unscriptural doctrines they preach."

On February 25th, 1900, it was decided to call a congregational meeting for the second Sabbath in March for the purpose of electing two additional Elders and, after giving due notice of the meeting in order that the members might have time to pray for guidance in making their selections and, after several sermons by the Pastor as to the Scriptural qualifications of Elders, the meeting was held, the Pastor presiding, and R. G. Lea and W. C. McLean were elected. At a second meeting held on the third Sabbath in March, duly called for the purpose of electing two more Elders and two Deacons, Lee G. Wharton and Dr. A. R. Wilson were elected Elders and J. W. Fry and R. G. Vaughn were elected Deacons. All of these were ordained and installed on the fourth Sunday in March.

In the regular discharge of their duties the officers sometimes developed surprises. For example, the Deacons appointed a committee to sell the hair in old cushions belonging to the church. The committee reported "that it was moss instead of hair" and would be worth only six or seven dollars and then "only when carefully dusted and cleaned."

On February 17th, 1900, the Diaconate unanimously decided to increase the salary of the Pastor, Dr. Egbert W. Smith, to three thousand dollars per year.

In August, 1900, the Session, distressed over Sabbath desecration in the city and the "fewness of men who attended church," appointed Elders Lea, Scott and Wharton to present a plan for combating these conditions and, in September, this committee submitted the following report to the Session: "Your committee offers the following suggestions

Year .....	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899
Additions to the Church .....	10	37	27	41	54	47	79	80	46	70
Baptisms .....	15	7	15	17	34	26	20	.....	.....	18
Total Membership .....	409	400	370	439	412	458	521	.....	573	585
Pupils and Teachers in S. S. ..	268	246	288	266	266	319	330	280	404	300
Gifts for Sustentation .....	\$ 85.40	.....	.....	.....	.....	.....	.....	.....	.....	.....
Gifts for Evangelism .....	174.87	.....	.....	.....	.....	.....	.....	.....	.....	.....
Gifts for Invalid Fund .....	12.40	18.23	21.63	18.50	19.40	50.00	15.00	43.78	61.00	68.00
Gifts for Foreign Missions ...	544.82	605.69	350.00	341.44	323.26	324.05	436.00	623.34	704.00	680.00
Gifts for Home Missions .....	.....	229.58	162.26	123.96	594.92	884.63	780.00	1114.04	889.00	960.00
Gifts for Education .....	97.15	64.12	42.24	80.81	77.25	80.80	66.00	176.75	247.00	221.00
Gifts for Publication .....	13.00	15.25	14.20	20.00	19.00	18.00	20.00	18.15	10.00	22.00
Gifts for Colored Evangelism ..	9.85	50.00	20.66	.....	77.70	37.40	20.00	29.65	147.00	70.00
Gifts for Presbyterial Demands	40.00	40.00	40.00	40.00	40.00	40.00	44.00	44.00	44.00	20.00
Gifts for Bible Cause .....	.....	.....	17.65	18.24	16.40	18.25	17.00	18.95	14.00	14.00
Gifts for Orphanage .....	27.07	.....	67.45	51.28	99.25	118.32	211.00	240.39	239.00	188.00
Salaries .....	1700.00	1700.00	1700.00	1900.00	2300.00	2300.00	2317.00	2475.00	2400.00	2400.00
Congregational Expenses .....	1029.54	12647.40	3955.51	3710.76	2569.63	2867.20	3775.00	1660.75	1254.00	3959.00
Miscellaneous Expenses .....	86.05	48.00	751.06	240.00	206.63	67.00	84.00	12.30	.....	15.00
Church Erection .....	33.67	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals .....	\$3853.82	\$15418.27	\$7142.66	\$6544.99	\$6343.44	\$6805.65	\$7785.00	\$6457.10	\$6009.00	\$8617.00

to aid in an effort to obtain better observance of the Lord's day in our town: That the Pastors of the several churches preach a sermon, or sermons, on some appointed day, agreed upon by all, on this subject, thus showing a concentrated action on their part; That an hour be set aside on each Sabbath for the family study of the Sunday School lesson for the following Sabbath and this hour should be so generally made known as to prevent intrusion from visitors during that hour; That moral suasion be used by petitions or otherwise to secure the co-operation of clubs by closing their rooms on the Sabbath; That the authorities be requested to enforce the laws now on our statute books. It is thought advisable that each church appoint a committee to look further into this matter and to make suggestions. We desire to commend the practice, already prevailing among the drug stores of our town, in that only one is kept open each Sabbath and we deplore the wholesale desecration of the day of rest through driving, riding, reading of secular newspapers, visiting the Post Office for mail, selling of Sunday newspapers by boys and like occupations that destroy the sanctity of the day." This report was received and the committee continued for further action.

In the same mood the Session deplored the lack of acquaintance between the officers of the church and the members, and, to correct this, divided its members into groups and assigned to each group for a period of six months a certain territory in which the groups should, during the six months, visit all Presbyterians and strangers "of Presbyterian leanings," and, at the end of six months, territories were to be exchanged, thus enabling the Elders to get acquainted with all members within a reasonable time. These groups were instructed that their visits should not be "formal" but should be "social and pleasant as possible" but that they should not forget "the spiritual duties of the Eldership and not hesitate to minister in spiritual matters by reading of the Word and by prayer where deemed advisable."

Whether or not the change in the times warrants a change in custom, these resolutions, as they express the realization by these Elders of the seriousness of their obligations, their concern over the inconsistencies of their flock and their interest in the members personally, are well worthy of consideration.

It is interesting to note that at this time, and for some time past, the church published a paper. When he was in town the Pastor edited it and, when he was away, this duty was discharged by various members of the Session. While the records do not show this, presumably the purpose of this paper was to keep the church members informed as

to the activities of the church and as to the condition and movements of the members themselves.

On November 20th, 1900, the Pastor explained to the Session the lack of adequate facilities for the Sabbath School and the urgent necessity for supplying this lack if the school was to do its duty by the church members and the community, and the members of the Session found themselves in full agreement with the Pastor about this. It was stated that a suitable building could be had at the cost of about fourteen thousand dollars. At a joint meeting of the Session and the Diaconate on December 12th, 1900, the Chairman of the meeting stated that its object was to take some action about a debt on the organ, whereupon the Pastor again stressed the needs of the Sabbath School and offered to undertake to raise, in one campaign, the money with which to pay the organ debt and to build a suitable building for the school. The joint meeting, unanimously recognizing the need for the new building, authorized the Pastor to proceed with getting the money for both organ debt and new building. Elder Scales was appointed to assist him. Thus was inaugurated the movement which resulted in the building, later known as the "Smith Memorial Building," now part of the Civic Center.

In the late Fall of 1900 the Session had under consideration conducting a series of revivals and invited Dr. Bachman to visit Greensboro and do the preaching. However, in December, it decided that the Pastor should preach instead of Dr. Bachman, and he was notified of this change of plans. He was also advised that, if he had been subjected to any expense, the church would gladly reimburse him. Evidently the revival services were successfully conducted by the Pastor for, at Session meetings early in January, forty seven persons were received into the church on profession of their faith.

On February 17th, 1901, Elders Smith and Wharton were appointed a committee to provide homes for delegates to a meeting in this church of the "20th Century Committee" on February 26th, and, at the same meeting, the members of this church, living in the neighborhood of the Finishing Mill, were not only given permission but were urged to organize a Sabbath School in the Chapel on the mill grounds. This was done, with Archie Carter as Superintendent and with an attendance of sixty persons at the opening session on March 3d, 1901. The Session also granted a request from Mrs. W. H. Osborne for the use of the church for a temperance lecture to be given by Mr. Bundy.

In March, in order to improve the Sabbath School music, Mr. C. J.

Brockman was employed to take charge of the music and of the orchestra at a salary of one hundred dollars per year, this to be provided half by the school, fifteen dollars by the Pastor, five dollars by Elder W. S. Moore and the balance to be raised by the officers as they might see fit. Mr. Brockman was also asked to serve as church organist during the absence of Professor Parker during the summer, which he did without compensation.

The "Narrative" for the year ending March 31st, 1901, prepared for submission to Orange Presbytery, showed the church to be in a gratifyingly sound condition in most respects. It showed that attendance on morning and evening services had been good; that the number of persons contributing to all causes was larger than ever before; that the addition of sixty six persons on profession of faith was a marked evidence of spiritual life; that the church conducted one outpost school, supported two evangelists in Western North Carolina and more than supported one foreign missionary. The weak spots in the church were neglect of family worship and a tendency on the part of some to worldliness. In fact it is evident that the officers submitted this report with a degree of justifiable pride.

The Narrative also included a report on the Sabbath School and the various women's societies of the church which showed that, in every instance, they had been co-operating in the activities of the church and with effective results. Thirty nine members of the Sabbath School had united with the church during the year. The Young People's Christian Endeavor Society, with a membership of twenty six, had contributed \$30.00. The Pauline Little Missionary Society, which was really the child of the Christian Endeavor Society and was comparatively young, with thirty members, contributed \$60.00. The Emma Gray Missionary Society, with thirty eight members, had contributed \$126.00, the Woman's Foreign Missionary Society, sixty members, \$428.00 and the Aid Society, which had been recently organized, with thirty five members, \$160.00.

From time to time the Cone Export and Commission Company and Mr. J. W. Lindau made liberal gifts of goods for the Barium Springs Orphanage and these were thankfully received and gratefully acknowledged by the Session.

In January, 1902, Dr. Smith reported that some progress had been made in the matter of the proposed new Sunday School building and that the architects were about ready to submit plans for the building and recommended the appointment of a Building and Finance Com-

mittee to consider the plans and to make a recommendation to a joint meeting of the Elders and Deacons. This suggestion was approved on January 5th by a joint meeting and a committee, consisting of J. W. Fry, Chairman, Neill Ellington, R. G. Vaughn and A. M. Scales, was appointed. Dr. Smith and S. A. Kerr, the Sabbath School Superintendent, were ex-officio members. The Session approved a suggestion from the Pastor that Dr. Guerrant be invited to conduct a revival in the church in early Spring and Dr. Guerrant accepted the invitation. On February 2nd, 1902, the Pastor reported to the Session the organization, from among the men of the church, of the "Men's Brotherhood," the first comprehensive men's organization in the church, and, on January 2nd, the Session decided to join the United Church Relief Association and appointed Deacon Neill Ellington as the member of its executive committee from this church.

Elder Dr. Robert F. Robertson died on February 18th, 1902. Dr. Robertson was born in Lexington, Va., in 1837, and moved to Greensboro in 1873. He enlisted in the Confederate Army and served, as a soldier from North Carolina, through the war. In 1865 he married Mrs. Mary Elizabeth Wilson, the mother of Dr. A. R. Wilson. For some years he and his brother were the only dentists in Greensboro. He became an earnest and devoted worker in the First Presbyterian Church, taught in the Sabbath School and was made a Deacon in 1882. He served as Chairman of the Diaconate during the year 1883-4 and was elected to the position of Ruling Elder in 1885 and served in that office faithfully and constructively until his death.

In the Spring and Summer of 1902 the Session communicated with an officer of the church about his continuous absence from services and failure to perform his duties as an officer and received from him an acknowledgment of his dereliction and a promise to do better in the future. It also appointed a committee to confer with another officer in regard to his failure to repay a loan of church money, which the Trustees had made to him; approved the adoption, by Mrs. Hunter Wilson of Summerfield, N. C., of one of the orphans who had been placed in Barium Springs by the church and appointed Miss Annie Mebane, at a salary of \$400.00 per year, to devote all her time as a worker among the people at Proximity Mills and in the adjacent territory.

Among the twelve original members of this church was Anne Mebane. Little is known of her history so it is assumed that she is one of the happy women who have no history. However she left a son who

must have inherited some Christ-like attributes, which he, in turn, bequeathed to his son who passed them on to Annie Mebane, a great grand daughter of Anne Mebane. The name of this great grand daughter appears on the books of this church in 1898 and for several years she taught Latin in the High School. She laid down this work in 1902 and became a welfare worker for the church in Proximity and White Oak Mills villages.

Miss Annie Mebane was a pioneer in this work and threw herself, heart and soul, into it but her strength was not equal to it and she had to give it up. After a rest she accepted a position as Librarian in the New York Public Library. During the years she was absent from Greensboro frequent communications over her signature appeared in the papers, asking support for the Leper Colony in Louisiana.

After her return to Greensboro her main object in life was to place a Bible in the cells in all prisons so that each prisoner could have one to read in his hours of idleness. She believed that "Man's extremity is God's opportunity." This plan required more money than Miss Annie had at her disposal. She appealed to the "powers that be" and was courteously received but not enough votes were behind her request and legislatures adjourned with no action taken. During the last few months of her life, however, her enthusiasm became contagious and her brother, with whom she made her home, helped her in this work. In August, 1945, she went to sleep apparently as well as usual and waked up in Heaven where she found those whom "she had loved and lost a while."

Her life work is now about to be crowned with success for only a moderate amount of money is necessary to complete her last work, and Miss Mebane, whose life was given to character building, has set in motion an influence, the effects of which are inestimable.

These two Annie Mebanes, generations apart, were bound together in the common purpose of bringing men to a saving knowledge of Jesus Christ.

## CHAPTER XVIII



ANOTHER BELOVED ELDER, Samuel C. Smith, passed to his reward on June 15th, 1902, and Elders Sloan, Moore and Scales were appointed to prepare suitable resolutions in his memory.

Samuel Cunningham Smith, of sturdy Christian ancestry, remarkable for strength of mind and character, was born at Lexington, Va., on May 23d 1837. A Christian by inheritance he joined the Presbyterian church in his home town in his early youth. Carefully and thoroughly educated, he was graduated from Washington and Lee University. Of strong intellect and taking full advantage of his opportunities, he was well equipped for his life work, education. Shortly after the completion of his college course the Civil War began and he immediately enlisted as a soldier in the famous Rockbridge Battery and fought throughout the war. At the solicitation of Messrs. R. G. Sloan, Jesse H. Lindsay and C. G. Yates, he came to Greensboro on January 30th, 1869 to take charge of the Presbyterian High School, then located in Greensboro and thus began his career as a teacher here, a career which lasted for thirty years. No adequate estimate can be given of the fruits, in the characters of the many boys and girls who came under his care, of these years of unselfish and effective service. He had few equals as a teacher, kept the esteem and love of his pupils and was happy and content in performing his arduous daily duties.

Upon coming to Greensboro he transferred his membership to this church, of which his brother, Dr. J. Henry Smith was then Pastor, and served her faithfully as Sabbath School teacher and Superintendent and, for twenty three years, as Ruling Elder. He was active in every phase of church work. Whether teaching, conducting prayer meetings and funerals, working in the jail and county Sabbath schools, or attending church courts, all received his devotion and unlimited attention. It was true of him, as was said by some one, "It is not the words of the biographer but the deeds of the man himself that tell the story of his life," and measured by this standard, his was a successful life. It was under him that the sons of Dr. J. Henry Smith received the early education which was the foundation of their distinguished achievements in life.

He was twice married, first to Miss Margaret Ella Cunningham of LaGrange, Ga., and, next, to Miss Emma Wharton, daughter of John C. Wharton, an Elder in this church. He left six children, all of whom received a careful Christian training.



In September, 1902, the Superintendent of the city schools requested that the church permit a change in the location of the fence around the church graveyard so that a part of the graveyard could be incorporated into the play ground of the Lindsay Street school and the Session consented to this, provided that papers be executed which would establish the fact that the land thus loaned continued to be the property of the church and that the fence might, at the discretion of the Session, at any time be restored to its original location. Deacon R. R. King was requested to draw the necessary papers.

It was brought to the attention of the Session that a child of a needy member of the church was in need of an invalid chair and the Pastor was requested to present this to the Men's Brotherhood as a good deed which they might well do, and, at the same meeting, the Pastor presented a request for aid in building a church at Sandy Ridge. Ever responsive to calls of this kind, the Session directed him to present the matter to the congregation and to take a collection with which to give the needed help.

At a congregational meeting on September 21st, 1902, of which the required notice had been given, Mr. James M. Hendrix was elected to the position of Ruling Elder after the Pastor, who moderated the meeting, had explained the requirements for, and the duties of, the office, and was installed on October 5th.

On November 6th, 1902, Elder S. A. Kerr, who had served for nearly six years, resigned as Superintendent of the Sabbath School and, his resignation being accepted with regret, the following resolutions were adopted and ordered spread upon the minutes of the Session:—"Resolved by the Session of the First Presbyterian Church of Greensboro that the resignation of Mr. S. A. Kerr as Superintendent of our Sabbath School is accepted with the deepest regret; that the Session feels deeply grateful for the long and faithful service rendered by Mr. Kerr in that most important position; and that it is only upon his earnest request and for the good and sufficient reason stated by him that the Session would consent to his withdrawal from the leadership of this great work. Resolved further that this resolution be spread upon the minutes and a copy be sent to our retiring Superintendent." Mr. James M. Hendrix was elected to succeed Mr. Kerr.

In the Spring of 1903 John A. Gilmer was made Superintendent of the Sabbath School at Revolution Cotton Mills and the church lent to that school an organ which had previously been used in the primary department of her own Sabbath School.

Elder Lee G. Wharton died on March 8th, 1903. Lee Gilmer Wharton, the son of Jesse R. Wharton and Mary Rankin Wharton, was born in Greensboro on May 30th, 1873. He was of Godly ancestry as the families of his parents, for generations, had been devoted Presbyterians and had probably furnished more Presbyterian ministers than any other two families in the history of North Carolina. Raised, along with his brothers, on his father's farm, while given ample time for education and sport, he was taught to work and to know the value of time. After completing his education he entered business with his brother, Henry, and the business, begun on a small scale, became one of the most successful in the city. At sixteen he joined this church and, at once, took great interest in every phase of her work. Recognized as faithful to every trust, he was, on July 4th, 1897, while still young, elected a Deacon and three years later, in March 1900, was elected a Ruling Elder. He always cheerfully undertook any task assigned to him and performed it efficiently. He was modest and gentle but not effeminate. He always had the courage of his convictions. Staunch of character and liked by all, his influence for good, especially among the young, was great.

On June 8th, 1903, Elder Hendrix, who had previously been appointed for the purpose, reported that progress had been made in selecting a lot for purchase at the Finishing Mill on which to erect a church and, on September 7th, the Session authorized the Pastor to raise the necessary money with which to buy the lot and to erect the building. He reported soon thereafter that he had raised the money with which to buy, and had bought the lot.

The new Sabbath School building, the Smith Memorial Building, the plans for the erection of which have been mentioned herein before, having been completed and Dr. Egbert W. Smith having served the church as Pastor for ten years, the Session, on August 23rd, 1903 appointed Elders Scales and Hendrix a committee to consider ways and means of celebrating jointly the opening of the new building and the tenth anniversary of the beginning of the Pastor's service. On October 5th, this committee reported as follows: "We have carefully considered the matter and recommend, first, that the two celebrations be held at the same time and that the date be fixed as near the first day of December, 1903 as possible, the exact date to be left to the Central Committee and, second, that there be appointed a Central Committee to have charge of all the arrangements and to recommend to the Session,

from time to time, sub-committees of various kinds; that the Central Committee, in addition to those already appointed by the Session, be composed as follows: Messrs. W. S. Moore, Neill Ellington, W. E. Bevill, Mrs. W. E. Allen and Mrs. C. G. Yates, making a Central Committee of seven; third, that the Session request the committee to proceed without delay to make arrangements for the said celebration." This report was unanimously adopted. This building, devoted to the use of the Sabbath School and erected to the memory of Dr. J. Henry Smith, was dedicated with suitable ceremonies on December 6th, 1903.

From time to time requests for the privilege of practising on the church organ came to the Session from various musicians in the city and, possibly because these musicians were a reservoir from which future organists of the church might be drawn, these requests were usually granted, with the provision that proper care of the organ should be taken and that the church sexton should do the pumping.

On September 17th, 1903 a joint meeting of all officers of Westminster Church and of this church was held to decide upon action in a matter in which the initial steps had already been taken by a joint committee from the two churches. Mr. E. J. Davis of Westminster church presided and Mr. Scales stated that the purpose of the meeting was to consider the advisability of buying, for a church building, a lot in the western part of the city near the Normal College. Mr. Scales stated further that the joint committee recommended, as the most desirable site, a lot at the corner of Mendenhall Street and Walker Avenue, owned by J. Van Lindley. The committee unanimously approved this lot, which was offered to it for nine hundred dollars. Mr. Hendrix stated that Mr. Lindley would accept in payment satisfactory notes, payable in one, two and three years, or longer and, on his motion, it was decided to buy this lot. It was then moved that the joint committee be continued and instructed to purchase the lot on the best possible terms, which was adopted. It was also moved and adopted that the deed for the lot be made to the Trustees of both churches. Mr. E. P. Wharton moved that it was the sense of the meeting that two thirds of the cost of the lot should borne by the First Church and one third by Westminster and this motion prevailed. It was ordered that the minutes of this meeting be spread upon the minute books of the two churches.

At a meeting of the Elders and Deacons of this church on October 4th, the action of the officers of the two churches was duly ratified and the committee authorized to make the best terms possible and to prepare and execute the necessary papers.

The officers of Westminster Church refused to ratify the action of the joint committee and, in order to hold the lot, a joint meeting of the Elders and Deacons of this church, held on January 31st, 1904, adopted the following resolution, which was offered by Elder Scales, the Chairman of the committee for the Furtherance of Presbyterianism in Greensboro: "Resolved That a committee of three be appointed to secure, if possible, a certain number of men who are willing to purchase and hold the J. Van Lindley lot on Walker Avenue, with the understanding that the church may take it, at cost, at any time within one year after the purchase, or that the church may take said lot at a later date upon such terms as the owners may fix and with the further understanding that the owners may dispose of all or any part of said lot at any time, provided further that the church is in no way committed to take the lot at any time." Elders Scales, Hendrix and Richardson were appointed to put this resolution into effect.

The choir had always been regarded as an essential factor in the conduct of the religious services of the church and always had the careful supervision of the Session. The members, among whom were usually several officers of the church, were selected by the Session in co-operation with the choir director and were appointed by the Session. Even so the maintenance of a full choir was then, as sometimes now, a difficult matter, especially for night services, and to overcome this difficulty, the Session and the Diaconate decided to enlarge the choir loft, and in the summer of 1903, a special committee from the Session was appointed to the task of maintaining the membership, especially for night services. The Session decided in the Fall of 1903 to exact a fee of ten dollars per night during the summer and fifteen dollars per night during the winter for use of the Smith Memorial Building for purposes outside the activities of the church, and to allow a fee of ten dollars for ministers who supplied the pulpit in the absence of the Pastor.

The Sabbath School, the seed bed of the church, has always been regarded by the church as of supreme importance and has always had the continuous and consistent supervision of the Session. Its Superintendents, with few exceptions, have been Elders of the church and, together with its officers, have been selected by the Session. All teachers in the school are selected with approval by the Session and, as the school has grown from its very small beginning to its present size and effectiveness and as it has been departmentalized and

various departments added, the heads of these departments have been selected with especial attention, first, to their Christian character and then to their ability to teach and to reach the hearts of the pupils under their influence. The teaching of the Catechisms was stressed. The effectiveness of the school is attested by the many who from time to time, then came and now come from it into membership in the church on the profession of their faith. Too much cannot be said in praise of the ability and devotion of the officers and teachers, who, in past years conducted and who are now conducting this school.

While details are not complete, this church was active around 1900 in Home Missionary Work in the city, for reference is frequently made to such work at the Finishing Mill, at Proximity and at Revolution Cotton Mills. Especially active as workers were Miss Annie Mebane and Henry Wharton at the Finishing Mill and these were allowed, during different periods in 1903, to solicit aid for their respective works from the congregation of this church. And, on November 9th, 1903, the Pastor delivered to the Session a deed from Mr. Cone to the Trustees of the church for "a church lot at Finishing Mill" and, apparently, a sum of money had already been raised with which to erect a church for, on December 13th, the Session authorized the investment of a hundred and twenty five dollars, "the funds on hand for the Finishing Mills church," and, on April 10th, 1904, the Session resolved to petition Presbytery to establish a church at Finishing Mill at an early date.

On April 29th, a contract was given for the erection of a church building at Finishing Mill and Elders H. W. Wharton of the new church and Hendrix of the First Church, were appointed, with power to associate others with them, to borrow the money with which to finish this church and, on the same day, eleven members of this church were transferred by letter to membership in the new church. The interest of the church in colonization did not end there for, on May 15th, the Session decided that the next subscription taken in the church should be for building a church at Revolution Mills and, on June 6th, the Pastor was authorized to get, in the name of the Session, a lot for a church in the neighborhood of White Oak. Subsequently the building of a church at White Oak, which had been under consideration, was abandoned and the money which had been subscribed for this purpose was assigned to the establishment of the church in West Greensboro, the plan for which, though in abeyance, had not been abandoned.

Late in the Fall of 1903 the Session tendered the use of the Memorial Building to the West Market Street Methodist church while repairs to her organ were being made and to the County Sunday School Association for its convention. The Chairman of the Association gratefully accepted the offer. In order to give the boys of the church an added interest in the church and to provide for them an innocent and healthful activity, the Session appointed Mr. E. D. Kuykendall, Mr. A. M. Scales and Mr. R. G. Vaughn a committee to install a gymnasium in the basement of the Memorial Building. This committee raised one hundred and seventy five dollars for this purpose. A request from the young people to use the basement also for a skating rink was referred to this committee for action and apparently was granted.

Two meetings of importance and interest to the church and the community were held in the church in the Spring of 1904. For some time the Session had had under consideration a series of revival services and had invited Dr. Campbell of Asheville to conduct them. He however was unable to do so and Dr. Laird was invited in his stead. These services, judging from the additions to the church shortly thereafter, were successful. And Orange Presbytery, at the invitation of the church, held its Spring meeting in the church, beginning April 12th, 1904. Preparations for this meeting and for the entertainment of the delegates were assigned to a committee consisting of E. M. Hendrix, W. C. McLean, R. G. Vaughn and A. M. Scales. This church was represented at this meeting by Elder Dr. A. R. Wilson.

During these years calls for aid were constantly coming to the Session from churches, church organizations, church causes and individuals and, almost without exception, were acted upon favorably where the causes were worthy and, among those which were regularly helped, were the Orphanage at Barium and the work in Western North Carolina under Dr. E. E. Gillespie. At this time, too, the Men's Brotherhood was active and, while details of its activities are lacking, the records contain enough to show that it was an effective part of the working force of the church, doing such things as providing an invalid chair for a needy young girl, supplying three hundred books for the church and conducting sociables for the men.

The appeal of Barium Orphanage was not confined to the church for, annually, for a number of years, business concerns in Greensboro, some with no affiliation with the church, made contributions to it through the church, notably the Cone Export and Commission Company and the Coulter Lowery Company, and the Session always expressed to them the gratitude of the church.

In the Summer of 1904 the Pastor, Dr. Egbert W. Smith, was asked to surrender his Pastorate and to associate himself with the Foreign Missions Committee of the Southern Presbyterian Church and when this came to the knowledge of the Session, that body, on June 6th, adopted the following resolution, addressed to Dr. Smith: "Resolved That we express to our Pastor, Dr. E. W. Smith, our great gratification at the work, which, in the providence of God, he has done and is doing in this church and community and assure him of the continued love and affection of the Session and congregation for him as a Pastor and friend; That while we fully realize the importance of the foreign mission work and the great responsibility and opportunities for good in the position to which he has been called by the General Assembly, still we believe that our church and the cause of Christ in this community could ill afford to spare him at this time; That it is owing to his great zeal and energy that we have in course of erection a Presbyterian church in the suburbs and another one about to begin, besides still another in prospect, and we believe that his field of usefulness here is as great as it would be in the position offered him, certainly at this time; That we call to his attention also the fact that this church is absolutely united and harmonious, and that it is doubtful that any Pastor ever had greater influence for good, and that, for these reasons, we sincerely hope and pray that he may feel it his duty to remain with us." Recognizing the need and opportunity of this field, Dr. Smith decided that it was more important for him to remain than to accept the new position, and declined the offer.

The responsibility of the Session for orphans from the church under their care did not end with the placing of the orphans in a home or in the orphanage but included their continuous oversight so that they might be assured at all times of their well being. In discharging this responsibility they had, as heretofore mentioned, placed an orphan in the care of a Mr. Highfill but, in the summer of 1904, Mr. Highfill stated to the Session that he had been unable to properly train the child entrusted to him. A committee was therefore appointed to make such other arrangements as would better ensure the child's character and future. Pursuant to this the committee found her a suitable home in the family of Mr. E. A. Ford, of Shelby, N. C., and she was transferred there.

In the Summer and Fall of 1904 many matters affecting the church and her activities in the community required attention and action

by the Session. One of the trustees, Mr. R. R. King, reported that he had made a loan of \$277.78 from the funds of the church, secured by real estate and guaranteed by the Southern Loan and Trust Company, a hundred dollars of which was the "Amelia Fund" and the remainder was part of the Lindsay fund. Shortly thereafter Mr. W. B. Bogart resigned as Trustee of the church and Mr. R. G. Vaughn was elected by the Session to succeed him and was appointed Chairman of the Trustees. The Session thereupon directed that all the funds in the control of the Trustees should be concentrated and should be loaned only on obligations adequately secured by real estate. The Session also adopted a resolution instructing the Pastor to use his best efforts to get Presbytery and Synod to relieve this church of her responsibility for the work in Ashe and Allegheny Counties.

A committee, appointed for the purpose, reported the employment of Mr. Geo. H. Thompson as Organist of the church at a salary of twenty five dollars per month, under the following contract: "He, Mr. Thompson, is to practice the church choir twice a week, will do all he can to build up good Anthem, Quartette, Duet and Solo singing by the choir and good hymn singing by choir and congregation. He is to play for all services in the church such as funerals, marriages, prayer meetings and any other service we may have. He will take special pains with Sabbath School music. For the above services Mr. Thompson is to receive twenty five dollars per month. If either party desires to terminate this agreement, thirty days notice of such intention must be given."

It is interesting to note in connection with this that the church had had in her employ a precentor, Mr. C. J. Brockman, to develop singing in the Sabbath School, for which he was paid a hundred dollars a year, and also that the officers expressed by example as well as by precept the value they placed on the music of the church, for several sang regularly in the choir, among them Elders Lea, Shaw and Vaughn.

The Bessemer Avenue Church in Greensboro, a daughter of this church, was in need of many things and, in addition, was in debt. The Session gave her a carpet and seventy five hymn books, fifty with notes, loaned her a pulpit and settee and, in order to take care of her debt, agreed to endorse her notes, later authorizing mortgaging the church to secure an indebtedness of \$450.00.

The use of electricity for lighting purposes having come into practice in the city, the officers of the church, in joint meeting on August



7th, 1904, considered bids for the installation of the new lights in the church, the lowest of which was \$190.00, and a committee was directed to pass "upon the comparative merits of lighting the church with gas and electricity" and to make recommendation to the officers. Although there is no record of such recommendation, it is allowably presumable that electricity was recommended and installed shortly afterward and has been in use ever since. And, in September 1905, an electric motor was installed at a cost of \$175.00, with which to operate the organ, thus doing away with the necessity of manual pumping.

Vandals invaded the church grave yard in September, 1904, and did much damage, including the complete destruction of five monuments. The Session offered a reward for the apprehension and conviction of those guilty of doing this and appointed a committee of two Elders and one Deacon to put the grave yard back into good condition.

Another matter which received the careful attention of the Session was the selection of the Child's Catechism most desirable for use in the Primary Department of the Sabbath School and Professor J. I. Foust was asked to review the several catechisms under consideration and to recommend the most suitable one. As the result of this, Carson's Catechism was selected and adopted for use by the Primary Department.

The courts of the church assessed this church with a part of the expenses of a Mr. Levy, aggregating \$300.00, and the amount of the assessment was at once raised by personal contributions from the Elders and was remitted to the proper party.

In October, 1904, the Session appointed the Pastor and Elders Wilson and Hendrix to secure a minister for the North Greensboro field and to arrange for his salary and granted to Dr. C. E. Hodgin the privilege of soliciting this congregation for one hundred dollars to help in paying for the "Alleghany Manse."

In December, 1904, the Session received a request from W. R. Cox of the South Greensboro Rescue Mission for the use of the Smith Memorial Building for a meeting of that society, which was cordially and unanimously granted for the reason that the Session deemed it very desirable that the people should have full information about so important a matter. The Session also agreed to pay \$200.00 on the salary of the Evangelist of Orange Presbytery for the year ending April 1st, 1905, and to contribute \$275.00 a year to the support of the Pastor of Bessemer Avenue Church.

## CHAPTER XIX



SERIES of revival services was held in the church in the winter of 1904 and the Narrative, prepared in April, 1905 for submission to Presbytery, reveals that about fifty persons, thirty-five of whom came from the Sabbath School, were converted and received into the church as the result of these services.

On February 16th, 1905, the Pastor was instructed to announce to the congregation that a congregational meeting to elect two Elders would be held on the second Sunday in March and that another meeting would be held later to elect two additional Elders, and to explain the nature of the office and impress on the members the necessity for prayer in making their selections. Pursuant to this notice the first of these meetings, with the Pastor as Moderator, was held on March 12th, and W. E. Bevill and S. A. Kerr were elected. At the second meeting, on March 26th, after a second exposition by the Pastor of the qualifications for the office, R. G. Vaughn and J. A. Tate were elected and all four were ordained and installed as Ruling Elders on April 2nd, 1905.

In the narrative to Presbytery, prepared in April, 1905, the church reported that, during the year just closing, she had supported a minister in Ashe County, paid part of the salary of one in Alleghany County and of one in North Greensboro, that a daughter church had been built and organized in North Greensboro and money had been subscribed for a church to be built in West Greensboro in the next year. At the same meeting the Session appointed Mr. Arthur Rankin as Precentor of the Sabbath School.

On April 11th, 1905, the Session appointed Elder J. M. Hendrix, Chairman, and Messrs. Vaughn, Tate, Moore, Scales, Richardson, Kerr and Scott as a standing committee on Sabbath School. This committee made a review of the congregation and reported that, among the members, there were twenty two who were qualified to be teachers, one hundred and twenty eight who should be members of the adult classes and unanimously recommended that a trained Secretary should be employed as field worker for the Sabbath School. The committee also recommended that the Pastor teach one of the classes for young men, or, in the event that he could not, that he conduct the closing exercises of the school every Sabbath. The Session referred back to the committee for a more definite report the recommendation as to a

field worker and decided that it would be best for the Pastor to conduct the closing exercises.

On April 23d, 1905, a joint committee representing this church and Westminster Church met to consider further action with reference to building a new church in West Greensboro. This committee decided to recommend to their respective churches that the lot at the corner of Walker Avenue and Mendenhall Street be deeded to one or more men from each church, as Trustees for the proposed new church; that a church not to exceed \$2750.00 in cost be erected, that the First Church provide \$1,500.00 of this, in addition to a gift from Mr. W. S. Thompson and the Westminster Church \$500.00, that the lot be paid for from this money, that what was then left be applied to the erection of the church and that any debt for the completed church, that might remain, should rest upon the new church. This recommendation had the unqualified approval of the Session, which then appointed A. M. Scales, S. A. Kerr and W. S. Thompson as the Building and Finance Committee for the new church.

On May 21st, 1905, Mr. R. R. King, Trustee, reported to the Session that, of the principal amount of the Lindsay and Amelia funds, there was on deposit in the bank \$644.58 and that on the remainder, which was loaned out, he had collected \$72.36 in interest and paid to the Sabbath School Treasurer \$24.12, the interest accrued on the Amelia Fund, and to the church Treasurer \$48.24, the balance of the interest. Under the terms of the Amelia Fund the income therefrom was to be used for prizes to Sabbath School pupils, hence the payment to the school. He reported that he could collect part of a thousand dollars of the Lindsay fund and would appreciate help from the officers in getting a desirable loan for the entire principal sum of \$1,100.00. At a meeting in July Mr. King, in a supplemental report, stated that he had collected the two outstanding loans together with accrued interest, had paid \$5.17 of the interest to the Sabbath School Treasurer and \$10.33 to the church Treasurer and had loaned the eleven hundred dollars for one year, secured by a first mortgage on a residence in the city. The Session thanked him for his efficient attention to this matter.

Elder R. M. Sloan died on July 27th, 1905. Robert Moderwell Sloan was of Irish descent, the third son of John Sloan, a native of Donegal County, Ireland, and his wife, Mary Shields Sloan. He was born in Lexington, Va., on March 22nd, 1812, and was slightly more than ninety three years of age when he died. He came to Greens-

boro, then but a hamlet, and became clerk for his Uncle, Robert Mod-erwell. After a few years he and his brother, James, succeeded their Uncle in business and built up a successful mercantile business which continued until the war between the states. In 1836 he married Sarah, the daughter of the Rev. Mr. Wm. Paisley, and to them were born seven children who played a prominent part in the civic, social and religious life of Greensboro. He was devoted to his family and home, but the scope of his interest and influence went far beyond his home. Mr. G. S. Bradshaw wrote of him "He loved his neighbors. His fellowman was his brother. His church was his idol. His business was his trust. His town was a constant object of his care and pride."

After his retirement from the mercantile business, he became the first Agent of the Southern Express Company and held this position until his death. So faithful was he that he remained on the honor roll of the company long after he was able to work. In 1867 he was elected a Ruling Elder of this church "but," his Pastor said, "his modesty was even greater than his worth and it was not until re-elected in 1882 that he could be prevailed upon to accept the office. Till his death, he was faithful and diligent in the discharge of this sacred trust." He was chosen to be Mayor of the town for four terms, 1870-1873, and it was during his incumbency that the name of the town was changed to "City of Greensboro," so he was Greensboro's first Mayor. In 1903 a hundred of his friends presented a "Randall" portrait of "Uncle Bob," as he was affectionately known, to the city library, on the walls of which it still hangs. He was a devoted Elder and an honored and beloved citizen. His life was full of service and good deeds and "His name was linked to whatsoever things were true, whatsoever things were honest, whatsoever things were just, whatsoever things were pure, whatsoever things were lovely and whatsoever things were of good report." "No life touched his without being made better," and his Pastor said of him "He was the best loved member of his church and the best loved citizen of his town, and that to meet him on the dreariest winter's day was to enjoy a touch of summer's warmth and fragrance and melody." Mr. Bradshaw said "No gentler spirit nor kindlier soul ever passed through this world."

At a joint meeting of the officers of the Westminster and First Presbyterian Churches, presided over by Mr. G. S. Sergeant of Westminster, and held on August 24th, 1905, to further consider the erection of a church in West Greensboro, Mr. A. M. Scales reported for his committee that the lowest bid submitted for the building of

the proposed church was in excess of the sum previously agreed upon, to be expended for the building. Upon motion, it was decided that, until further action to be taken at a meeting to be held the following Thursday evening, no money should be spent on the undertaking except the cost of paving on the Walker Avenue side of the lot, which was required by the city authorities, and that Dr. E. W. Smith be requested to make a canvas in the meantime in an effort to raise \$1,250.00.

At the subsequent joint meeting, on August 21st, presided over by Mr. Scales, Dr. Smith reported that he had made the canvas, as requested, and had obtained subscriptions aggregating \$1,429.00. The meeting adopted a resolution directing the building committee to proceed with the erection of the church, thanked Dr. Smith for his service in raising the additional money, elected Captain Neill Ellington as Treasurer for this money and directed him to apply it to the payment of the purchase price of the lot.

On September 12th, 1905, the Session decided to co-operate with other churches in the city in a series of revival services and to hold preparatory services during the week preceding the revival. Mr. Scales reported that he had raised \$60 for the Sparta manse and Dr. Smith advised the Session that he had received a call to the pastorate of the Second Presbyterian Church in Louisville, Ky., and gave his reasons why he regarded this as a call from the Lord. He, however, had not given an answer to the call. The members expressed their deep sorrow and sincere regret and decided not to make the call public until further action had been taken.

The Session addressed to the Pastor the following communication, signed by each Elder, which is recorded in the minutes of September 13th, 1905: "At a meeting of the Session, held on the 11th of September, 1905, you notified us that you had been unanimously called to the pastorate of the Second Presbyterian Church of Louisville, Ky., and that you believed that you were called by God to undertake that great and difficult work. You explained to us fully the difficulties and possibilities of the work and the reasons which led you to believe that it was your duty to accept the call. This information has filled us with profound sorrow, and we realize that our love for you and our desire to have you spend your life among our people may make us poor judges of your duty in this matter. We would not for an instant minimize the needs of the Louisville field nor your preeminent fitness for it. Neither would we oppose the slightest obstacle to your

following the leadings of the Holy Spirit if you are clear the call is from Him, for we must not fight against God. We would, however, feel that we had been untrue to the trust committed to us by God, through the suffrages of His people, and that we had been but poor bishops and servants of the church which you now serve, if we did not present some reasons why you should stay with us. And these are as follows: You are rooted to this church in no ordinary way, your sainted father and yourself have served God in this church for nearly half a century, and you are bound to her by every tie of birth, recollection, association and love. It is impossible for you to realize the place you occupy in the hearts of your people and the extent of the grief your removal would occasion. The church is united and harmonious, as it has been for fifty years and it is, we are sure, the unanimous desire of the membership of the church that you remain. The church has grown from small beginnings until now it stands one of the strongest in the Synod and Assembly. You have led with splendid courage, wisdom, enthusiasm and vision and your members have never faltered in following, until now we believe you have a well trained army, capable of winning in any fight against the hosts of unrighteousness and of accomplishing much for Christ. Your influence for good in the church and throughout the community is incalculable. Through the instrumentality of your faithful preaching many souls are saved each year and we doubt whether, in any other field, you will be able to accomplish more in this greatest work of the church. Greensboro is growing rapidly, is centrally located and you reach a great number besides your regular congregations, which are large. The field here is broad enough and hard enough, as we see it, to take the strength of any man. Notwithstanding all this we wish to assure you of our absolute confidence in the singleness of your motives. We know that you will be guided entirely by the Holy Spirit and that neither your love for us on the one hand, nor temporal advancement on the other, will swerve you from duty. We realize that we have not paid you in money what your talents would command in other fields and in other callings, but you know that we have always been, and still are, ready to make your salary more commensurate with your worth if you had permitted it, or would permit it. We understand that you must decide this question of duty for yourself, but we pray God that it may be your duty to stay with us but if He wills it otherwise, we will say "the will of the Lord be done" and we will follow you with our prayers and supplications that God may continue to bless you and your work."

To this address Dr. Smith made the following reply, addressed to the Elders: "Your communication of last Wednesday night has been read and re-read. For the love and appreciation, far above my deserts, which it expresses, I feel a gratitude too deep for words. When I think of the unbroken fellowship of aim and effort and affection which, for twelve years, has blessed all our Sessional meetings and labors, and brought us into ever sweeter brotherhood of love and service; when I think of the boundless kindness and loyalty always shown me by all the officers and all the members of this congregation; when I think of the sacred and unusual ties that bind me to this church, identifying it with all that is deepest and dearest in my heart and life from childhood, a parting seems too painful to be thought of. But I have striven to leave the personal element out of the question and to be guided by only the highest considerations. The conclusion reluctantly announced to you at our meeting Monday night further thought has left unchanged. I cannot resist the conviction that in the call of the Second Presbyterian Church of Louisville, Ky., Providence has opened to me a larger field, a far needier field, and a field of vastly greater difficulty and possible trial. From this call, utterly unsought, unanimously offered and accompanied by what appear to me special marks of divine selection, I dare not turn away. You may be assured of this, that, however our earthly paths may diverge, as long as I live I shall hold every one of you in loving and prayerful remembrance till we all meet again in our Father's House." Signed "Your Brother in Christ, Egbert W. Smith." And thus Dr. Smith confirmed his previously announced decision to accept the call, effective as of the first of the approaching year. The resolutions adopted by the congregation and by the ladies, in connection with Dr. Smith's resignation, are included elsewhere in this volume.

At a joint meeting of the officers of the church, on November 5th, 1905, Dr. Smith reported that, by his activity in soliciting subscriptions for the Smith Memorial Building, he had raised \$40,800.00, one third more than the building and equipment had cost, and he recommended to the same meeting that immediate action be taken to secure a new Pastor in order to avoid an inter-regnum, which might adversely affect the work of the church. Pursuant to this recommendation, the Pastor was asked to call a congregational meeting for the 12th, to hear a statement of his plans and to take such action as might be appropriate. At this meeting another congregational meeting was called for the 19th, at which the Pastor stated that "nothing but a constrain-

ing sense of duty would make him ask the congregation to join with him in asking Presbytery to dissolve the Pastoral relationship" and the resolutions heretofore mentioned were adopted. The meeting further resolved to take immediate action looking to securing a Pastor as quickly as possible and, to this end, elected a committee of nine members, three Elders, three Deacons and three lay members of the church to be known as "Committee of Pastorate" whose duty, in addition to securing a new Pastor, would be to see that the pulpit was supplied until a Pastor was had. Elders Scales, Hendrix and Shaw, Deacons Fry, McAlister and Allen and lay members, Chas. D. McIver, Z. V. Taylor, and G. W. Denny were the committee thus elected.

In December 1905 the floor of the church was raised, storm doors and a register were installed in the church vestibule at the cost of \$392. and, at the urgent request of a Synodical Missionary's wife, who stressed the need for money with which to pay the missionaries, a special collection was ordered to secure \$450.00 with which to relieve this condition. At a congregational meeting on the 17th, Harry S. Donnell was elected to the position of Deacon and was ordained and installed by Dr. W. W. Moore on February 4th, 1906, and, at a special called meeting of the congregation on December 24th, 1905, Messrs. Hendrix, Ellington, Scott and Scales were elected delegates to represent the church at a called meeting of Presbytery to be held in this church on December 28th.

It came to the attention of the Session in February 1906 that the janitor had been charging children five cents for the privilege of skating in the rink in the basement of the Smith Memorial Building and he was admonished not only to stop this practice but also to keep the floor clean at all times, and, during the same month, Mr. Z. V. Taylor was elected director of the choir.

The "Committee on Pastorate" reported to a joint meeting of the Elders and Deacons, on March 22nd, 1906, that it had been working in an effort to get a new Pastor and asked for another joint meeting at which a "ministerial guest" could be present and the meeting, thus requested, was held on March 25th, with the Rev. Dr. J. D. Paxton as the guest. Dr. Paxton was evidently considering, and being considered for, the field, for the Committee on Pastorate announced to the congregation, in meeting on April 1st, 1906, that Dr. Paxton, for reasons which he gave, had declined the call to this church. The efforts of the committee continued but the inter-regnum between pastorates, which Dr. Smith had hoped would be brief, actually lasted for a year,



during which time the officers carried the full responsibility for the religious services and all the other activities of the church.

One of the most important things commanding the attention of this church during this interval was the beginning of actual work on the new church, now about completed, at the corner of Walker Avenue and Mendenhall Street. At a joint meeting of the Sessions of Westminster Church and the First Presbyterian Church, on March 12th, 1906, presided over by Dr. C. E. Hodgins, the Moderator was directed to write the Synodical Evangelist to ascertain when he could hold a meeting in the new church. Messrs. J. M. Hendrix and E. P. Wharton, Superintendents respectively of the First and Westminster church Sabbath Schools, were appointed to organize a Sabbath School at the new church in the afternoon of the first Sunday in April, after a sermon by Dr. Hodgins, and that they, with such others as they might select, should, as a committee, petition Orange Presbytery to organize the new church as soon as possible.

At a joint meeting of the officers of the two older churches on March 27th, the organization of the new Sabbath School was completed by the election of Professor W. C. Smith as Superintendent, Dr. Thomas R. Little as Assistant Superintendent, Professor C. J. Brockman to have charge of the music, Professor J. I. Foust as Secretary and Mr. Edward Harrison as Treasurer, and the officers, together with Mr. Hendrix and Mr. Wharton, were authorized to select the teachers. The opening of the Sabbath School was postponed to the third Sunday in April because the building was not quite finished. A resolution was adopted by the meeting that each of the Mother churches should appoint a committee to see what money could be raised in their territories, not tributary to the new church, and also appoint one or more members from each congregation, who lived in West Greensboro, to canvas that section, the purpose being to ascertain how much money could be had for the support of a minister for the new church, and Messrs. W. C. Smith, Brockman, Little, Foust, R. G. Vaughn and E. P. Wharton were appointed to investigate the possibility of securing the minister. A further action of this joint meeting was the grant of authority to the Building Committee to secure temporary seats, in addition to the chairs being loaned by the First Presbyterian Church. The Elders of the First and Westminster churches presented a Bible to the Walker Avenue church and the First Church presented 84 hymn books to the new church and loaned her 215 folding chairs.

While the women of this church had always been active in a per-

sonal way in meeting many needs in the community, they were, for the first time, given official appointment for such work on April 2nd, 1906. Owing to the lack of a Pastor, the Elders needed, as possibly never before, such assistance as the women could give and, on April 2nd, appointed Elders Kerr, Hendrix and Scales to recommend to the Session "twelve Godly and discreet women to assist in the care of the sick, of prisoners, of poor widows and orphans and, in general for the relief of distress." Out of the many women in the church who were qualified for this work, the Session, on recommendation of the committee, selected Mrs. James K. Hall, Mrs. E. M. Hendrix, Mrs. R. G. Lea, Mrs. Lucy Moss, Mrs. W. E. Allen, Mrs. J. L. Brockman, Mrs. G. W. Denny, Mrs. John A. Gilmer, Mrs. Carrie G. Yates, Mrs. John B. Minor, Miss Mary Swaim and Miss Alice Kerr.

For some unstated reason, possibly because the cost of the Smith Memorial Building had been oversubscribed, the Session decided to remit the payment of a certain number of the pledges to this cause, and so, in May, wrote letters to these contributors, telling them that payment of their pledges, which they enclosed, had been remitted.

On May 17th, this church made her most valuable contribution to the success of the Walker Avenue church for, on that day, she dismissed to her forty eight of her own members, and, as time passed, others from this church transferred their membership to the new church. In dismissing the original forty eight it was recorded that "the Session cannot but feel sad at the sundering of ties which have always been strong and loving, yet we feel that, by their action, these members are best serving the cause of Christ. We confidently expect to see Walker Avenue Presbyterian Church become a useful church from the very first, and to see her become more and more powerful and useful year by year. We shall always take pride and pleasure in her growth and development, and we pray God's blessing upon her and wish her Godspeed." A prophecy and a blessing which have been fully realized in the "Church of the Covenant," which is now her name.

It was reported to the Session that at that time the church owed \$550. on the Bessemer Avenue Presbyterian church, \$300. on the Walker Avenue church building and \$425. on the Walker Avenue lot and the Session decided, on June 17th, to borrow \$280., to finish paying the indebtedness on the Walker Avenue church, having evidently raised \$20.00, for that purpose, and appointed Captain Ellington to "push collections" with which to finish paying the debt on the lot.

## CHAPTER XX



IN JULY 1906, the disbanding of the Guilford County Auxiliary of the American Bible Society was under consideration and the Session, firm in their faith in the efficacy of the Word, adopted the following resolution: "Resolved that it is the sense of the Session that the Guilford County Auxiliary of the American Bible Society should not be discontinued, but that this great work should be kept up more zealously than ever before. Resolved further, that Mr. W. S. Moore be appointed a committee from the Session to lay these resolutions before the Ministerial Association of this city and request them to take such steps as may, in their wisdom, seem best to prevent the threatened action." This appeal was unsuccessful for the organization died, or was dissolved, and the money on hand for it, \$24.32, was applied to the payment of the Presbyterial assessment of \$70.00 for the Bible cause.

Some question had arisen about the status of the memorial rooms in the church and the Memorial building and Dr. E. W. Smith had been written to for information, with the result that Elder J. W. Fry was given the refusal of one room and he and Elders Kerr and Vaughn were appointed a committee, with power to act in all matters regarding memorial rooms, tablets and kindred things.

Mr. R. Murphy Williams, who had been called as Pastor of the Walker Avenue church, kindly offered to make pastoral calls for this church during the vacancy in her pastorate, and to render any other service possible, and this offer was gratefully accepted. And, in September 1906, the Session directed that \$150.00 be taken from the Pastor's salary fund of this church and be paid to the Walker Avenue church for use in paying part of the salary of their Pastor.

On October 26th, 1906 the "Committee on Pastorate," in joint meeting with the Elders and Deacons, reported through its Chairman, Mr. Scales, that the committee, after having approached Rev. Mr. Melton Clark, Pastor at Florence, S. C., unanimously recommended that he be called to the Pastorate of this church and that a congregational meeting be called for the following Sabbath to consider this recommendation and that Dr. E. W. Smith be invited to moderate the meeting. Accordingly, after a call by the Session, the congregation met on October 28th, Dr. Smith presiding, and, after hearing the report of the committee, with only two dissenting votes extended a call to Mr. Clark to become the Pastor and appointed Elders Scales

and Vaughn to prosecute the call before Presbytery. Upon invitation Mr. Clark visited Greensboro and preached, after which he met with the officers and Committee on Pastorate and stated that, while he was greatly honored by being called to the church without having been heard, he would like to know whether, after having heard him preach, the church still wanted him to become her Pastor. He was assured that, had he been heard first, the call would have been unanimous, whereupon he declared that he was moved by the Holy Spirit to accept the call, a statement which was heard "with gladness" by the joint meeting. Inasmuch as the Florence church joined with Mr. Clark in his request to Pee Dee Presbytery to dissolve the Pastoral relation with the Florence church, no further action was necessary and the way was open for Mr. Clark to come to Greensboro, which he did shortly thereafter, assuming the Pastorate of this church as of January 1st, 1907.

At a joint meeting of all the officers of the church, on January 7th, 1907, Elders Vaughn and Shaw and Deacon King were appointed a committee to buy, as a church manse, the Cartland residence at a cost of \$8,500.00, with authority to pay as much as \$9,000.00 for it if it could not be had for less. And, in the Spring of that year, the Session did a number of things, which, while apparently of minor importance in themselves, were really important as showing the attitude of the church and the diversity of her interests. The Session addressed a letter of disapproval, and of exhortation to greater fidelity, to three Deacons who had not attended a meeting of their Board for a year, withdrew permission for "small boys" to use the basement of the Smith Memorial Building at night, granted the use of that building for a stereoptican lecture on "Dark Places in America," refused its use for a socialist lecture on the ground that the building should not be used for any political purpose and complied with a request from the Deacons to ask all the organizations to report to the church Treasurer all contributions made to church activities and causes. The Session also contributed one hundred dollars for the erection of a building at the Jamestown Exposition, contributed an additional hundred and fifty dollars towards the salary of the Pastor of the Walker Avenue church and presented to that church seventy five of the folding chairs previously loaned to her, twenty five to the Bessemer Avenue church and loaned a hundred and twenty five to the Public Library. It appointed Mr. Scales a committee to procure portraits of the deceased Elders of the church for installation in the Smith Memorial Building and,



**DR. EGBERT W. SMITH**  
**Associate Pastor, 1887-1889; Pastor, 1897-1906**



on March 4th, elected Mr. Vaughn Superintendent of the Sabbath School to succeed Elder Hendrix, who had resigned.

The Session, in conjunction with the Diaconate, appointed a committee to beautify the church grave yard, a perennial care of the officers, and, in September, the Deacons asked that Mrs. J. Sterling Jones be added to the committee in order that the grave yard might be in especially good order for a meeting of the General Assembly, which would be held in this church in May 1908. Elder A. M. Scales, who had been elected Commissioner to General Assembly by Orange Presbytery, had invited it to meet in this church.

In the annual Narrative to Orange Presbytery, the Session reported that, despite the lack of a Pastor for a year, all religious services had been maintained and had been well attended by the members. They regretted, however, that some of the members and officers had not been as faithful as was desirable, that there was a delinquency on the part of some parents in the training of their children in the Bible and Catechism and a too great wordly conformity and tendency to desecrate the Sabbath by the reading of Sunday papers and idle relaxation rather than spending the day in "profitable employment."

During the year the women of the church, in addition to contributing to her support and to the various benevolent causes, had expended \$1,813.28 for improvements and repairs to the church and the Session, by resolution, expressed sincere appreciation and thanks.

In their emphasis on the religious work of the church the importance of the social side was not overlooked. For several years prior to 1907 the church recognized her duty in this respect to the students at the Normal College and had inaugurated the custom of periodically entertaining the Presbyterians there, a custom which endures to this day and is an effective influence in maintaining their church ties. From time to time, too, the church conducted "Socials" for her members and also special receptions, among which was a reception to Mr. Clark and his family under the guidance of Mesdames R. F. Dalton, R. G. Vaughn and W. E. Allen, who were duly appointed by the Session as a committee to conduct it. Another interesting social event was the celebration by all the officers of the church of the 80th birthday of a beloved Elder, James T. Carson, when they, in a body, visited him at his home and, after appropriate devotions, presented him, in the name of the church, with eighty dollars, as a token of the love and esteem of the church.

Elder Carson died on October 7th, 1907. James Thomas Carson,

of Irish descent, was born in Baltimore on July 1st, 1827. His father, Samuel Carson, was a physician in Armagh, Ireland, whose three sons came to America, settling in different sections. One went to Missouri where he became a friend of the famous "Kit" Carson, and another, George, the father of James Thomas, settled in Baltimore where he engaged in wholesale merchandising. He was a Presbyterian Elder and the father of eleven children. He married Miss Eliza Knox, of French Huguenot descent, whose father preached at Alexandria, Va. and was, at one time, President of the University of Maryland. He died when James Thomas was eleven years of age.

In his early youth James Thomas Carson was a jewelry clerk. Later he became an engineer and, still later, he went to California during the gold rush and remained there for eleven years. Returning to the East, he came to North Carolina to investigate gold prospects near Jamestown. While there he met and, on February 12th, 1861, married Miss Annie White, a Quaker of the McConnell section. He then settled in Greensboro and, under the preaching of Dr. J. Henry Smith, united with the First Presbyterian Church of Greensboro. He was elected a Deacon in this church, and was installed on February 16th, 1879, was Chairman of the Diaconate for the year 1882 and continued in the office of Deacon until he was elected an Elder. He was installed as an Elder on November 13th, 1892 and served in this capacity until his death. Highly esteemed by his fellows, he carried on his work as machinist, or engineer, until his death on November 7th, 1907. His daughter, Miss Mary Eliza Carson, is still a member of this church, residing at the Masonic and Eastern Star Home in Greensboro.

At a congregational meeting on December 8th, 1907, due notice of which had been given, and which was moderated by the Pastor, George R. Dupuy and G. W. Denny were elected Deacons. Mr. Dupuy was ordained and installed on March 29th, 1908. Mr. Denny apparently did not accept the office, as there is no record of his installation.

In December 1907 steps were taken by the Session to secure a place, and to make other arrangements for a Sabbath School for colored people and a committee, consisting of the Pastor and Elders Richardson, Hendrix and Kerr, was appointed to organize the school and thus was initiated the colored school which Mr. Richardson conducted long and most effectively in what was known as the "Bull Pen" in the Eastern part of Greensboro. And, in January 1908, the Session recom-



mended Mr. Charles A. Swift to Orange Presbytery as a candidate for the ministry.

On July 15th, 1907 Mr. W. S. Clary was received into membership in this church from the Rocky Mount Presbyterian church and, on December 15th, Dr. C. I. Carlson was received on certificate from the Lutheran church of Sweden. Both of these later became and now are valuable and respected Elders in this church.

Mr. Clary, long an enthusiastic member of the Sabbath School, in which he served effectively as teacher and in other capacities, has an unusual, if not unique, record for attendance. For a period of twenty four years he was not once absent from school sessions and his perfect record was then broken only because of injuries received in an automobile accident. And, for a period of fifty four years he was absent from Sabbath School only five times.

On July 15th, 1907 the matter of re-establishing a Sabbath School at White Oak Mills was considered and was referred to the Mission Committee of the Men's Brotherhood for investigation and recommendation and this committee evidently approved the idea, for the Session, on February 7th, 1908, adopted a motion to establish the school. Preparations for the entertainment of the General Assembly, which was to convene in this church in May, were well under way at this time, and, on March 3rd, the Session appointed A. M. Scales, Chairman, Elder J. M. Hendrix, Deacon J. W. Fry and layman C. M. Vanstory as a committee to make all arrangements for the meeting.

On April 12th, 1908 a joint meeting of the officers, on motion of Deacon McAlister, decided to retire the debt remaining on the Bessemer Avenue church by the payment of \$150.00. This money was given by the officers. At that time the officers were concerned over the indebtedness of the church and a committee of six, Elders Scales, Vaughn, Hendrix, Kerr, Scott and Wilson, was appointed to consider the finances of the church, and the Deacons, troubled by the failure of subscribers to make payments for current expenses, divided the names of the delinquents among themselves for the purpose of calling on them in an effort to collect the amounts in arrears. This resulted in the collection of \$2400.00. And, in 1908, a new society, the Pastor's Auxiliary Society, was formed among the women of the church, with Mrs. R. F. Dalton as President.

On November 29th, Mr. I. W. Murphy, who later became an effective and honored Elder of the church, was received into her membership on certificate from the Caswell Presbyterian church.

E. M. Sellars and W. F. Pickett were elected to the position of Deacon either late in December 1908 or early in January 1909 and were ordained and installed on January 10th, and, at meetings held in December and January, the Session authorized a loan of fifty hymn books and forty folding chairs to the White Oak Sabbath School. Rev. W. H. Flynn was put temporarily in charge of this school on November 14th, 1909.

Dr. A. R. Wilson, who had been Clerk of the Session for almost exactly nine years, resigned from this position on May 17th, 1909 and the Session recorded in their minutes their thanks for and their appreciation of his long, faithful and efficient service.

On June 20th, 1909 the church lost a valuable officer through the death of Deacon Jesse Thomas Abbott. The oldest of seven children, the son of William Isaac and Amanda Corbin Abbott, he was born at Pittsylvania Court House, Va., on December 8th, 1845. He entered the war in 1865 and served faithfully until its close, winning the esteem of his fellows and his officers. On August 31st, 1870 he married Miss Emma Orrell of Guilford County, whose ancestors helped found the Buffalo Presbyterian church. This union was blessed with five children, all of whom became members of this church. He was elected and installed a Deacon in November 1892 and served the church well in that capacity until his death. He was faithful in all his church relations, serving also as a Sunday School teacher. He is said to have been one of the originators of the turbine wheel, was an organizer of the Greensboro Fire Department and was instrumental in bringing a steam fire engine to Greensboro, the first in the state.

Mrs. Woodrow wished to buy the manse of the church and the officers, in joint meeting on August 1st, 1909, authorized the Trustees to sell it to her for \$9,200.00, with the proviso that, in case she should later decide to sell it, the church should be given the refusal of it at the purchase price plus the cost of any improvements she might make. At a later meeting this proviso was withdrawn and authority given to sell it for \$9,200.00, the Deacons concurring and, on August 2nd, the Deacons, on motion of James F. Smith concurred in the sale to Mrs. Woodrow at the stipulated price, \$9,200.00.

A series of revival services were held in the church in the Winter of 1909-1910, conducted by the Rev. Dr. Neal Anderson and accessions to the church shortly thereafter indicate that these meetings were effective. Dr. Anderson was given one hundred dollars as a token of the appreciation of his service and was invited to preach a

special sermon on "Worldly Amusements" to the congregation on February 20th, indicating that such amusements were then, as they had long been, a matter of grave concern in this church. In response to a request from the Apalachicola Church in Florida for help in erecting a building, the members of the Session, personally, made a contribution. The Session made a similar contribution to the Gretna, Florida, church to help them pay for a manse.

At a congregational meeting, held after due notice, on March 7th, 1910, George A. Grimsley and S. Clay Williams were elected to the position of Deacon and Mr. Grimsley was ordained and installed on March 10th, and Mr. Williams on May 15th.

A committee which had been appointed some time before to obtain and place portraits of deceased Elders in the Smith Memorial Building had obtained portraits of Judge J. H. Dillard and Professor Samuel C. Smith and these were presented on April 24th, 1910. Mr. R. R. King, a Deacon, presented the portrait of his former partner, Judge Dillard and Rev. Charles F. Rankin, a pupil of his, presented the portrait of Professor Smith. These presentation addresses were acknowledged on behalf of the church by the Pastor in a short but exceedingly appropriate talk, expressing the hope that the memory of other deceased Elders of the church might be thus honored.

At the same meeting of the Session a resolution was adopted approving the use of individual communion cups and the Deacons were instructed to get them. They were obtained through Mr. R. C. Bernau, a devoted member of the church, who was allowed a 20% discount, which he gave as a contribution to the church. The Session also approved a suggestion from the Pastor for a series of revival services and authorized him to invite Rev. Mr. R. G. McLees to conduct such services in June.

In May 1910 the Session granted a two months leave of absence to the Pastor, Rev. Melton Clark, in order that he might go abroad and, in doing so, adopted the following resolution: "That the Session take this opportunity of expressing to our beloved Pastor, upon the eve of his departure for a two months trip in Europe our continued esteem and admiration of him, both as a man, as Pastor and as preacher, and, further, to wish for him a happy voyage, a pleasant and instructive vacation and a safe return; and we further assure him that we shall pray for God's richest blessings upon him and his loved ones." Elders Vaughn and Kerr were appointed a committee to see that the pulpit was supplied during his absence.

# **CONSOLIDATED STATISTICAL REPORTS, 1900-1909, INCLUSIVE**

..	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909
Additions to Church .....	115	75	120	61	131	57	26	76	50	96
Baptisms .....	19	12	34	15	33	24	5	2	10	27
Sunday School Enrollment .....	363	338	493	515	543	386	434	.....	692	442
Total Church Membership .....	670	689	760	775	850	851	779	771	778	828
Given for Home Missions .....	\$1080.00	\$1032.00	\$1211.00	\$1593.00	\$2242.00	\$1609.00	\$1722.36	\$1299.81	\$3397.71	\$1110.00
Given for Foreign Missions .....	1007.00	1046.00	1027.00	1017.00	729.00	784.00	485.32	1608.53	1610.00	1327.00
Given for Ministerial Relief ....	.....	.....	.....	69.00	52.00	93.00	90.21	211.29	191.97	81.00
Given for Invalid Fund .....	36.00	50.00	49.00	.....	.....	.....	.....	.....	.....	.....
Given for Publication .....	20.00	17.00	40.00	26.00	27.00	65.00	70.75	103.00	54.06	103.00
Given for Education .....	148.00	167.00	174.00	219.00	600.00	519.00	351.73	537.87	2781.96	1671.00
Given for Bible Cause .....	12.00	15.00	18.00	12.00	17.00	20.00	64.30	111.48	90.86	102.00
Given for Colored Evangelism....	60.00	62.00	38.00	34.00	36.00	53.00	29.80	104.16	105.02	129.00
Given for Orphans' Home .....	445.00	440.00	525.00	428.00	36.00	.....	780.66	737.81	1258.00	856.00
Given for Presbyterial As'm't....	40.00	50.00	50.00	70.00	70.00	77.00	70.00	91.00	91.06	91.00
Given for Salaries* .....	3000.00	3000.00	3000.00	3000.00	3000.00	2250.00	875.00	3000.00	3000.00	3000.00
Congregational Expenses .....	1414.00	2247.00	7216.00	7365.00	7224.00	9799.00	8273.16	6800.66	6577.50	6494.00
Total Benevolences .....	\$2848.00	\$2879.00	\$3132.00	\$3468.00	\$3809.00	\$3220.00	\$3645.13	\$4804.95	\$9580.64	\$5470.00
Total Salaries and Expenses ....	4414.00	5247.00	10216.00	10365.00	10224.00	12049.00	9148.16	9800.66	9577.50	9494.00
Total of All Contributions .....	\$7262.00	\$8126.00	\$13348.00	\$13833.00	\$14033.00	\$15269.00	\$12793.29	\$14605.61	\$19158.14	\$14964.00

\* The pastor's salary was \$3,000 per year during this period but the full amount was not paid in 1905 and 1906, the deficiency having been made up later, probably included in congregational expenses.

In June the Session discontinued the work of Rev. H. W. Flynn at White Oak and, in October, permitted Miss Meta Beall to use the Smith Memorial Building until December 10th for a kindergarten, a privilege she had been granted for about two years, without expense to her except for such additional charges as her use of the building might impose on the church.

In October 1910 the Session, at the request of Governor Glenn, gave the Woman's Missionary Society permission to use, in furnishing the dining room at Glade Valley, the money it had raised for Home Missions and also wrote the Home Mission Committee in Atlanta directing that the first \$250.00 contributed by this church to Home Missions be, by request of Governor Glenn, given to Glade Valley for use within the bounds of Orange Presbytery. At the same meeting permission was given to Dr. Mann, Superintendent of the city schools, to use the Smith Memorial Building twice a week for devotional exercises for the High School pupils.

On October 10th, 1910, the Session took the first step which eventually led to the establishment of Glenwood Presbyterian church. It appointed Elders Scales, Scott and Richardson to consider a mission work in that section of the city and a Sabbath School was organized there, for shortly thereafter, the church Treasurer was instructed to pay half the rent of a building in that section which was used for "Sunday school purposes."

At a joint meeting of the Session and the Diaconate, on December 12th, the Treasurer of the church was instructed to pay the insurance premium on the Bessemer Avenue church, and it was reported that good subscriptions to the cost of the Smith Memorial Building, to the amount of \$1750.00, were still unpaid. A committee, which was to be a permanent Finance committee of the church, was appointed to collect these subscriptions. Elders Scales and Hendrix and Deacons King and Grimsley were made members of this committee.

In the Spring of 1911 the Session expressed to Rev. R. Murphy Williams the pleasure and gratification of this church because of his decision to remain as Pastor of the Church of the Covenant; reported that the Pastor, Mr. Clark, was regularly preaching once each month at the Bessemer Avenue church and authorized him to invite Rev. J. E. Thacker to conduct meetings in the church in May.

Orange Presbytery, at its meeting in Durham, agreed, in response to a plea for help from Presbyterian College and Conservatory, to assume \$5,550.00 of the debt of that institution and assigned to this church, as her part of this, the sum of \$1,200.00. This church agreed to accept \$900.00 of this assignment, to be represented by three notes maturing respectively in one, two, and three years, this in addition to \$350.00, privately pledged in the congregation. At the same meeting Dr. W. C. Smith was requested to repeat at the morning service a lecture on "Unconscious Influence" which he had delivered at prayer meeting.

As an expression of their love for him and their appreciation of his long and devoted service as an Elder and Sabbath School officer and in commemoration of his seventy seventh birthday, the Session gave a present to Mr. Moore as a part of the public exercises of the school.

At a congregational meeting on November 5th., W. C. Smith and A. W. McAlister were elected Ruling Elders and were ordained and installed on November 26th.

A committee previously appointed to consider the installation of an indirect heating and ventilating system in the church at an estimated cost of about \$4,500.00, reported to a joint meeting of the officers that this would require an enlargement of the chimney, whereupon the committee was continued, with power to act, and, upon request from the St. James (colored) Presbyterian church, such parts of the old furnace as could not be used in the new installation were donated to that church.

The Pastor and Elder Scales, who had represented the church at Synod, reported that Barium Springs Orphanage had asked for an equipment fund of fifty thousand dollars and that they, on behalf of this church, had assumed twenty five hundred dollars of this. The Session not only approved, but adopted as its own, their action. The Session also heard from a Custodian Committee, previously appointed to gather up and to take care of the records of the church and of her various societies, to the effect that they had collected all the records they could find but that some were missing, whereupon the Treasurer was directed to rent lock boxes in which the records must be stored under the care of the Custodian Committee. Unfortunately some of those records then missing are still missing.

About that time there was considerable activity in Southern churches in an effort to give to the men of the churches a greater part in their work and to enable them more generally to show their interest in religion. To this end a movement, known as the "Men and Religion Forward Movement" was initiated and this church not only took steps to revive the men's work in this church but entered heartily into the general movement and appointed a committee, consisting of the Pastor and R. G. Vaughn, C. M. Vanstory, J. W. Fry, S. Clay Williams, J. A. Tate, A. W. McAlister, D. R. Aiken, W. S. Clary, F. B. Page, F. M. Garner and D. R. Harry to cooperate with the other churches in Greensboro in furthering it. Elders Vaughn, McLean and Kerr were appointed to assist the Pastor in tabulating the information desired in connection with this movement and the Pastor was sent, as the representative of this church, to a general convention held in Charleston, S. C.

The Rev. L. S. Schafer and wife conducted a Bible Institute in this church from February 26th, to March 3rd, 1912, which was so much enjoyed and was so beneficial to the church that the Session adopted a resolution stating how greatly the church had been blessed by their ministry and recommending similar meetings to the churches of the Synod of North Carolina.

The Deacons, whose duties were usually routine, were consistently looking after and maintaining the property of the church, were paying the Treasurer a salary of twenty dollars a month and had adopted the rather unusual plan of paying a collector a commission of five per cent for collecting unpaid pledges to the church.

The faith of the officers of the church in 1912 was strong indeed, as was their conviction that the truly successful church is the church whose interests extend beyond her own boundaries, for, in September of that year, they pledged the church to give \$4,000.00 for the support of foreign missionaries, although the indebtedness of the church was then \$17,078.97, against which the church had, in cash and pledges, only \$947.75. Of this indebtedness \$7,755.00 were a balance still due on the Smith Memorial Building, although pledges for that building had been one third in excess of its cost; \$3,830.42 were the cost of the new heating plant, recently installed and the remaining \$1,050. were for minor obligations of the church. This situation seems difficult enough to have staggered even a great faith but it was eventually successfully met. The officers justified their faith by adopting a resolution to raise among themselves twenty five hundred dollars to apply

on the cost of the heating plant. The Session also adopted a resolution to include in the church budget a contribution of a hundred and fifty dollars a year for five years for the support of the Chapel Hill church.

In December, 1912, the church, at the request of the Woman's Missionary Society, inaugurated the "Talent Plan" for raising money to apply on the debt for missions. The records indicate that those members of the church, gifted with a special talent, would devote it to the making of money for this purpose and that others, not so gifted, would set aside a certain sum, the proceeds from which would go to missions. The plan was evidently effective for, later, the Executive Secretary of Foreign Missions of the Southern church requested this church to write letters to all the churches in the Southern Assembly, explaining the plan and stating its results, in the hope that the plan might be adopted. This the church did at her own expense.

At a congregational meeting, held after due notice, on February 10th, 1913, Pastor Clark presiding, J. L. Jamison and John L. Thacker were elected Deacons and they were ordained and installed on February 23rd, in accordance with the regulations provided in the Book of Church Order.

In April, 1913, Miss Charlotte Gorrell presented to the church, in honor of her sister, Mrs. Annie Gorrell Fariss, a Bible for use in the pulpit and the Session acknowledged the gift in the following letter, addressed to Miss Gorrell: "In behalf of the First Presbyterian Church, the Session desires to express its thanks for your handsome gift of a pulpit copy of the Holy Scriptures. It seems peculiarly appropriate that this much needed volume should come to us from one of your name and lineage, a name long and honorably associated with our church and warmly endeared to several generations of its membership. We take pleasure, too, in the thought that it serves as a memorial to one whose sweet and gracious life so well exemplified the principles of the Word of God. That the blessing of God may accompany the use of your gift and abide upon you and our church is the wish and prayer of, your servants in Christ, The Session."

The Session also thanked Mrs. J. E. Boyd for a set of handsome doilies which she presented to the church for use at communion services.

The church had invited the Synod of North Carolina to meet with her and S. Clay Williams, Chairman, W. S. Clary, H. S. Donnell, John L. Thacker, A. W. McAlister, D. R. Aiken and C. M. Vanstory were appointed a committee to secure homes for



the delegates and to make arrangements for the entertainment of the Synod and, on March 3rd, 1914, the Chairman reported to the Deacons that this committee had performed the duties thus assigned to it.

In September Mr. H. W. Wharton again appeared before the Session to ask further help for the Bessemer Avenue church, which was cordially given. The Session agreed to provide four hundred dollars for that church, \$300.00 of which they would raise in the congregation of this church and \$100.00 of which they would undertake to raise in the congregation of the Bessemer Avenue church.

Elder William Edmond Bevill died in Johns Hopkins hospital in Baltimore on September 19th, 1913, and Elders Scott, Richardson and Scales were appointed to prepare appropriate resolutions, which are included in the appendix.

Mr. Bevill, son of Archie and Lucy Bowman Bevill, was born at Hillsdale, Guilford County, N. C., on November 28th, 1838. He received his education at Hillsdale and Oak Ridge Academies. In the early part of the Civil War he enlisted in Company D, Fifth North Carolina Cavalry, and took part in many of the bloody battles of that war. At its close he returned to Hillsdale and, on October 7th, 1873, married Miss Rosa Bain, who survived only a short time thereafter. On April 11th, 1877, he married Miss Dora McAdoo, two children being born to this union, one of whom died in infancy. Soon after his second marriage he moved from High Point, where he had been living, to Greensboro and entered the mercantile business, in which he was quite successful. He was among the first to engage in the tobacco business in Greensboro and did much to advance that business in the city. He was an incorporator of the Greensboro National Bank, the oldest in the county, and incorporator of the Guilford Battle Ground Company, which made the Battle Ground a patriotic shrine, and was an organizer of the Carolina Fair Association. He was a County Commissioner and, for a number of years, a city Alderman, in which positions he served faithfully and effectively. In his youth he joined the First Presbyterian church, and, for many years served the church efficiently as Deacon and Treasurer and, on March 12th, 1905, was elected to the position of Ruling Elder, in which office he served until his death. He served his community, his church and his Lord well.

## CHAPTER XXI



ON OCTOBER 13th, 1913, Elders Kerr, McAlister and Scales and Deacons Fry, Williams and Glenn were appointed to consider and to report on a "plan for Systematic Benevolence" which had been submitted by the General Assembly, and also to recommend action looking to the payment of the church indebtedness. This committee recommended the adoption by the church of the plan, known as the "Duplex Envelope" plan, which contemplated the use by the church of envelopes divided into two sections, into one of which should be placed each week the amount subscribed by individuals for benevolences and into the other of which was to be placed the amount subscribed for church expenses. The committee recommended that, instead of two Treasurers, one for Benevolences and the other for church expenses, there should be but one and that he should, upon receiving the subscriptions, enter on each envelope section the weekly amount each subscriber had promised to give, in order that there could be no mistake, and should apply these contributions accordingly. They further recommended that the same system should be used in the Sabbath School and that a committee of twenty or more be appointed to solicit, in separate campaigns, pledges for these two causes; that, in the event that the contributions to any cause should exceed the amount pledged to that cause, the excess should be divided among the benevolences on the percentage basis established by the General Assembly. This plan was adopted by the Session for use by the church.

The Session, at the same meeting instructed the Pastor and Elders Kerr and Richardson to erect a tablet in the church as a memorial to all the deceased Elders of the church, from her organization to the date of this action.

Another beloved Elder, William Sterling Moore had died on November 13th, 1913, and, on November 30th, memorial exercises were held in his honor in the Sabbath School building, a fitting place, for he had served the school long and well. At this service, which was arranged by Mr. Clark, Mr. Kerr and Mr. Scales, a portrait of Mr. Moore, presented by Mrs. C. M. Vanstory and Mr. Charles E. Moore, was unveiled by William Alfred Vanstory and Robert McLean Moore. Addresses on Mr. Moore as "A Member of the Sabbath School," as "A Worker in His Master's Vineyard," as "A Christian Citizen" and as "A Ruling Elder" were made respectively

by Messrs. Richardson, W. C. Smith, A. M. Scales and his Pastor, Mr. Clark, who also made the prayer.

At this service a voluntary offering was made for the purpose of installing a tablet in the Sabbath School to Mr. Moore's memory and, in due course, this tablet, bearing the following inscription, was installed:

"William Sterling Moore

For twenty five years Elder of the First Presbyterian Church.  
Born May 21st, 1834                      Died November 13th, 1913

This tablet is erected by the members of this Sabbath School  
in which he served as Secretary and Treasurer for over fifty  
years. He was known in this community as "The Orphan's  
Friend."

Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the vic'try won  
Enter thy Master's joy."

Mr. C. M. Vanstory, Administrator, delivered to the Sabbath School one hundred dollars which Mr. Moore had donated to the school. Mr. Moore, in making this gift, left instructions that "This be known and kept for all times as the 'Moore Memorial Fund,' the interest, \$6.00 each year, be given to six children in the primary classes each year for their prompt attendance or good work, as officers of the church may think best. I don't want the children to forget me." Mr. King, for the Trustees, reported that he had delivered the money to the Southern Trust Company for investment.

At congregational meetings held on January 18th, and February 1st, 1914, both presided over by the Pastor, D. R. Aiken and R. H. Wharton, respectively, were elected Deacons of the church and were ordained and installed on February 15th.

Supporting the theory that cleanliness is next to Godliness, and availing themselves of a comparatively new device, the Deacons bought a vacuum cleaner and installed the necessary electrical connections with which to use it. And a committee, consisting of Messrs. Richardson, Hendrix and McAlister, appointed on January 5th, to investigate the possibility of buying a lot on North Elm Street on which to erect a new Bessemer Avenue church and which had reported that such a lot would cost \$2200.00, and had been continued, reported, on March 3rd, that the way was not then clear to make

the purchase. The committee was then directed to attend to the repairs necessary on the already existing church. A similar committee also reported, on January 20th, the expenditure of \$940.08 for alterations and repairs on the Sabbath School building, \$800.00 of which was paid by the Sabbath School treasurer and the remainder by the church treasurer. Mr. Harry Barton, Architect, a member of the church, was thanked for his help, given in connection with these changes and repairs.

On March 3rd, 1914 the Diaconate, which had lost two of its members, J. L. Jamison and Geo. R. Dupuy, by removal from the city, adopted the following resolution: "Whereas our brothers, J. L. Jamison and Geo. R. Dupuy, have removed from Greensboro and, in consequence, we have lost their fellowship and services as members of this church and Board; Now Therefore Be It Resolved That we do hereby express our appreciation of the faithful and consistent service of our brothers and of their Christian fellowship with us and that we do hereby express our sense of loss in their removal from us and our sincere good wishes for them in their new field of endeavor, and Resolved Further That we do spread a copy of this resolution upon the minutes of the Board of Deacons and send a copy of same to our brothers Jamison and Dupuy."

In May 1914, Mrs. C. A. Banks, nee Miss Margaret Callum, who had been organist since June 1912, resigned and Miss Ellen Curtis was chosen to succeed her, and Professor Hill was chosen to be choir director. The Session passed a resolution expressing appreciation of Mrs. Banks' work and thanked her. The duties of the new organist included playing for all services of the church, in addition to the regular preaching services.

The tablet to the memory of the deceased Elders of the church was unveiled on June 8th, 1914 in an appropriate service, which included an address by Dr. Egbert W. Smith, a former Pastor of the church.

In May 1914, Dr. Malcolm, whom the church had been supporting as a foreign missionary, resigned and the church then undertook the support of Rev. W. B. Harrison as a missionary in Mokpo, Korea.

In June, 1914, the Pastor, Dr. Melton Clark, announced to the Session that he had received a call to the pastorate of the First Presbyterian Church, of Knoxville, Tenn., and that, while he did not think his work in this church was finished, he would like to have an

expression of opinion from this church before giving an answer to the call. The Session took the matter under consideration and appointed Elders Tate, Hendrix and Scales to give expression to their feelings and conclusion and this committee addressed the following letter to Dr. Clark: "The Session of the First Presbyterian Church has given most careful and prayerful consideration to your statement to the Session and your request for the Session's advice as to whether it would be for the highest interest of the Kingdom for you to consider favorably the call for your services from the large and important church in another city. As requested by you we have tried to consider this question impartially and have endeavored to forget for the time our love for you as our Pastor and our selfish desire that the relationship between you and the Session should remain unbroken. A poll of the Session was taken and each member expressed his opinion fully and freely, and we found that there was but one voice. The Session believes that your work in this church and community has been most fruitful and beneficial. It has resulted in the deepening of the spiritual life and in a strengthening and upbuilding of the church along many lines. The Session further believes that since your coming to us something more than seven years ago, you have steadily grown; that your preaching has grown in power and effectiveness and that your hold upon the hearts of the people has become stronger each year; that you have won the hearts of our people and of the whole community and are in a better position to do great service for your Master than ever before in your life."

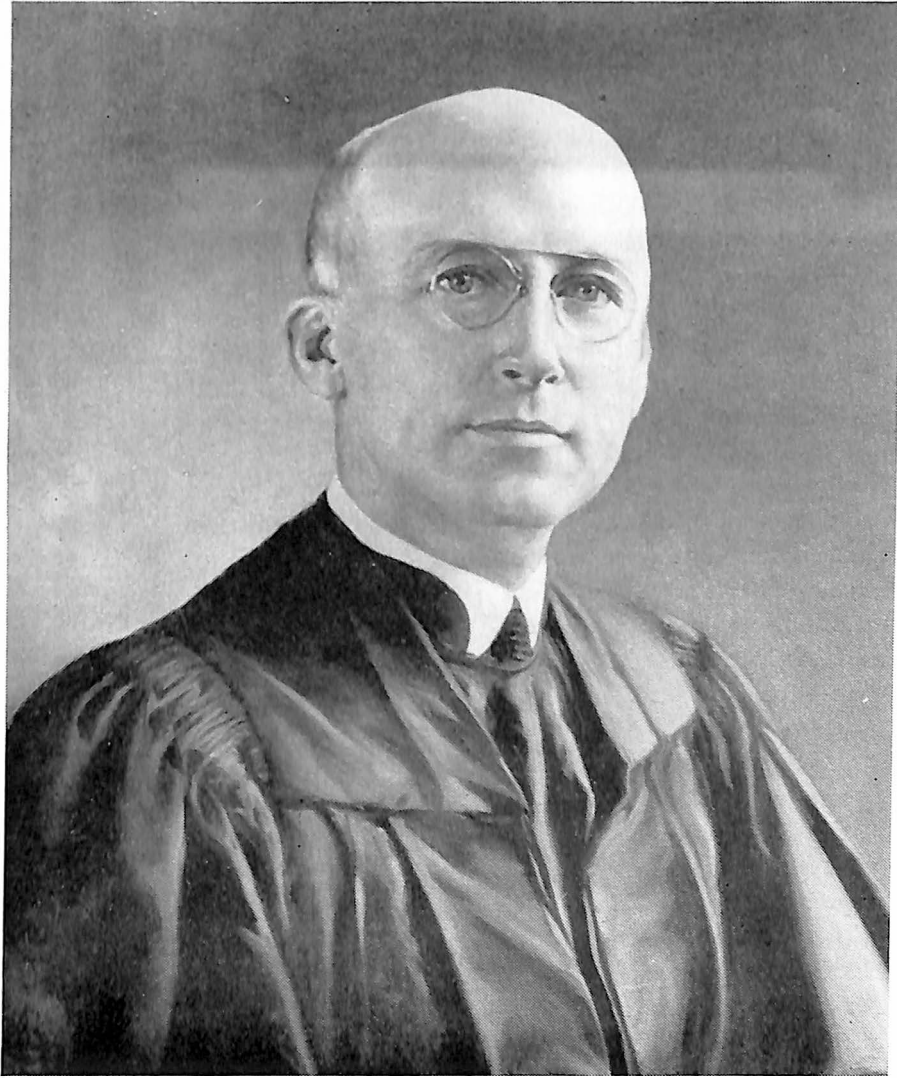
"In addition to the above the Session is of the opinion that the field for service here is large enough for any man and large enough to tax the strength and resources of the stoutest soul. That you have been able to stand it and do even more than could rightfully be expected of any man is to us an evidence of the blessing of God upon your work. We see the evidences of His presence with us and with you in your labors and believe that it would be a grievous mistake for you to leave even for the greatest church in the Assembly. We desire to assure you of our love and esteem and the love and esteem of the congregation and of the community, and to express the hope and prayer that your labors among us have just begun and that they may continue to bless this church for many years. As a church we believe in permanent pastorates and feel sure that as the years pass your usefulness and influence will continue to increase and the love binding together Pastor and people will grow richer and stronger."

In response to this expression and in obedience to the divine will, as he understood it, Dr. Clark declined the call to Knoxville, whereupon the Session expressed its gratification in the following resolution: "Resolved by the Session of the First Presbyterian Church, Greensboro, N. C., that we have learned this morning, (June 21st, 1914), with the greatest satisfaction, of the decision of our Pastor, Dr. Melton Clark, to remain with this church; that we rejoice in the spirit in which he has considered this call to another church and that he has decided the matter in our favor after giving full consideration to the interests of the church at large; that we again pledge to our Pastor our utmost loyalty and co-operation in the great work that God has laid upon him and that we assure him of our love and admiration for him as a man, as a preacher and as a Pastor."

At a meeting of the Deacons shortly thereafter it was unanimously decided to increase Dr. Clark's salary to thirty six hundred dollars a year, payable monthly at the rate of three hundred dollars. This was an increase of six hundred dollars.

In 1914 a society, under the name "Busy Girls," was organized among the girls of the church under the leadership of Mrs. A. W. McAlister and Miss Lucy Hoskins was elected its first President. This society later became the "Bethany Girls," of which Mrs. Charles F. Myers was long the leader.

In July 1914 a movement, the establishment of a Sabbath School in Glenwood, a suburb of Greensboro, which had been initiated some time before, was revived because of an appeal by Rev. R. Murphy Williams, Pastor of the Church of the Covenant, to the Sessions of the First Presbyterian Church and the Westminster church, in which he stated that a Dr. Ledbetter had pointed out to him the need for a church in the Glenwood section and that there was a real opportunity there to do much good and, incidentally, to establish another Presbyterian church. As the result of this appeal a committee of three was appointed to confer with representatives from Westminster church and from the Church of the Covenant looking to joint action to get a lot in Glenwood and to move to, and to erect on, that lot, the church building theretofore used by the Church of the Covenant, the cost to be borne, two thirds by the First Church and the remainder by the other two churches. This committee was instructed to secure, if possible, the gift of a lot by a real estate company interested in that section of the city. While the plan did not develop as originally suggested, it was finally carried through to completion by the First and



DR. MELTON CLARK, 1907-1916





Westminster churches by the purchase of a lot, with a frontage of 200 feet on Glenwood Avenue, running through the block, at a cost of \$700.00 and the removal to and erection thereon of the old Church of the Covenant building, given for this purpose by the Church of the Covenant. The Committee from this church announced to the Session in December that the building thus removed was ready for use and that the total cost for building, lot, which was deeded to the Trustees of the First and Westminster Churches, and equipment was \$3288.50, two thirds of which had been assumed by the First Church. Thus was laid the foundation for another Presbyterian church in Greensboro, largely a daughter of the First Presbyterian Church.

In July 1914 the matter of putting a copy of the Barium Orphanage paper, "*Our Fatherless Ones*" into every home in the congregation was discussed by the Session and Elder Richardson asked the privilege of furnishing the money with which to do this. Elder Scales presented two communion plates to the church, one in honor of his father, Colonel Junius I. Scales and the other in honor of another deceased Elder, James T. Carson. These contributions were accepted with thanks by the Session.

In 1914 the First Presbyterian Church celebrated the ninetieth anniversary of her founding with interesting and impressive services, the outstanding feature of which was an address delivered by Dr. Clark, the Pastor. In his address Dr. Clark not only reviewed the past accomplishments of the church but also suggested avenues which offered possibilities and promise of even more worthy success for the church in the future than had been hers in the past and, incidentally, he noted as worthy of her pride, that she had sent fourteen ministers of the Gospel from her midst, most of whom were then active.

The church was evidently firmly convinced that special attention should be directed to the revival and the maintenance of the spiritual life of the members and, to this end, frequently arranged for special services under the leadership of ministers especially fitted for this type of ministry. One such meeting, in which the other churches of the city were invited to co-operate, was held in June 1915 with Dr. R. O. Flynn of Atlanta, Ga., as the preacher. This meeting, planned to run for ten days, was so successful that it was extended for an additional period with Dr. Byrd of the M.E. church assisting in the preaching, and additions to the membership of the church shortly after these meetings indicate how effective they were.

Mr. John C. Wharton, who was elected a Ruling Elder in this church in 1863 and who served her faithfully for twenty four years, until 1887, and then, along with many others, transferred his membership to the new Westminster Church, in which he became, and served for twenty eight years as Elder, having recently died, the Session ordered that his name be inscribed on the tablet which had been placed in the church to the memory of the deceased Elders of this church.

While the records of this church for 1915 do not show that she, or any of her societies, was supporting fully, or in part, Dr. and Mrs. W. H. Venable as missionaries to China, as was certainly the case later, it is reasonable to suppose that support was being given them by the church, for, in June of that year, Dr. Venable sent the church a picture of the Kashing, China, hospital and this was framed and hung in the church. And it is very worthy of note, too, that, during this year, the church, in addition to her regular apportionment for missions, was contributing a thousand dollars to the Orphanage, a hundred and fifty dollars towards the salary of the Pastor of the Chapel Hill church, a hundred dollars to Glade Valley, aiding the Belgium mission and contributing monthly to the support of a community nurse, and the Woman's Missionary Society and the Emma Gray Missionary Society were supporting Miss Fair in the Congo mission.

In 1915, responding to a request from the General Assembly, which was addressed to all the churches in the Assembly, all the women's societies in this church were merged into one society which adopted as its name, "The Woman's Missionary Society," which was the name of the then oldest women's society in the church.

On March 22nd, 1916, the Pastor, Dr. Clark, made it known to the Session that he had received and had under consideration a call from the Second Presbyterian Church of Charleston, S. C., whereupon the Session adopted the following resolution, which, along with resolutions from the A. and T. College and the Ashe Street Graded School, No. 2, were ordered printed in the Daily News: "Resolved by the Session of the First Presbyterian Church, Greensboro, N. C., that the Session has learned with most profound regret that the Pastor Rev. Dr. Melton Clark, is seriously considering a call to another field of work.

"The Session, while recognizing his right and duty to decide this matter for himself, finds itself, after much thought and prayer, unable to believe that it would be for the best interests of Christ's Kingdom for him to leave this city; that, if the Session could feel that such was his duty, it would freely acquiesce in his going, as it would feel that the church here should make any sacrifice for the welfare of the church at large.

"For more than nine years he has steadily grown in the love and devotion of his people and of the community and has built up an influence in this city and state which will mean much in the fight for righteousness and which, in our judgment, should be continued as a bulwark against all forms of evil.

"The Session would further submit for his consideration the fact that his people are united and loyal; that they are refreshed, strengthened and built up by his preaching which has always been highly acceptable to them and never more so than at the present time, and that they admire, respect and love him as a man and as a Pastor, and that they feel now, as they have felt for years, that he should give the rest of his life to this church and that his greatest usefulness lies here; that however difficult the task to which he might consider going, that right here he has a task difficult enough to tax to the utmost the strength and ability of any man, and that the work is constantly growing.

"Looking at the situation without selfishness and without the narrowness or provincialism which sees only its own need, and giving due weight to the needs of the field which he is considering, the Session is unanimously of the opinion that Dr. Clark should decide to remain as Pastor of the church where he has already done a great work and where the work promises much for the future. The Session feels that the church here needs his strength, courage and vision as Israel needed its prophets in its stand for God and righteousness and, therefore, most earnestly urges upon him the call to remain in Greensboro."

In further expression of the feelings of the church the Deacons adopted the following resolution: "Whereas the Rev. Melton Clark, our beloved Pastor of the First Presbyterian Church, Greensboro, N. C., has received a call to the Second Presbyterian Church of Charleston, S. C., and now has the same under consideration; and Whereas He has during the years of service to his congregation been

Mr. John C. Wharton, who was elected a Ruling Elder in this church in 1863 and who served her faithfully for twenty four years, until 1887, and then, along with many others, transferred his membership to the new Westminster Church, in which he became, and served for twenty eight years as Elder, having recently died, the Session ordered that his name be inscribed on the tablet which had been placed in the church to the memory of the deceased Elders of this church.

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"For more than nine years he has steadily grown in the love and devotion of his people and of the community and has built up an influence in this city and state which will mean much in the fight for righteousness and which, in our judgment, should be continued as a bulwark against all forms of evil.

"The Session would further submit for his consideration the fact that his people are united and loyal; that they are refreshed, strengthened and built up by his preaching which has always been highly acceptable to them and never more so than at the present time, and that they admire, respect and love him as a man and as a Pastor, and that they feel now, as they have felt for years, that he should give the rest of his life to this church and that his greatest usefulness lies here; that however difficult the task to which he might consider going, that right here he has a task difficult enough to tax to the utmost the strength and ability of any man, and that the work is constantly growing.

"Looking at the situation without selfishness and without the narrowness or provincialism which sees only its own need, and giving due weight to the needs of the field which he is considering, the Session is unanimously of the opinion that Dr. Clark should decide to remain as Pastor of the church where he has already done a great work and where the work promises much for the future. The Session feels that the church here needs his strength, courage and vision as Israel needed its prophets in its stand for God and righteousness and, therefore, most earnestly urges upon him the call to remain in Greensboro."

In further expression of the feelings of the church the Deacons adopted the following resolution: "Whereas the Rev. Melton Clark, our beloved Pastor of the First Presbyterian Church, Greensboro, N. C., has received a call to the Second Presbyterian Church of Charleston, S. C., and now has the same under consideration; and Whereas He has during the years of service to his congregation been

most faithful and devoted in his zealous efforts to promote the welfare of the church and to encourage the Kingdom of God in our midst, and

"Whereas, His removal will be a source of regret and disappointment to the church as well as to the people of this city and surrounding country, to whom he has endeared himself, and

"Whereas, His sphere of influence and opportunity for service is ever enlarging in this field, and we have great confidence in his ability to make the most thereof;

"Now, Therefore, Be It Resolved, That we do hereby express our deep affection for and confidence in our Pastor and our sincere appreciation of the work he has done in this field and our utmost confidence in the great results he will be able to accomplish by a continuation of service here, and

"Resolved Further That we do earnestly trust that he may find it in accordance with his sense of duty under the circumstances to decline the call presented and to continue his service in this field."

This was signed personally by each of the Deacons.

In spite of these strong representations of the feelings and the sincere wishes of this people, Dr. Clark felt that he was called of God to accept the invitation of the Charleston church and announced his decision to the Session in a brief statement on March 16th, 1916, and the Session, knowing that Dr. Clark was answering the call of God, as he understood it, accepted his resignation unanimously, but with real regret.

In March 1916 action was taken to employ Rev. J. G. Walker as the stated supply for the Bessemer Avenue church and as Sunday School worker in this church and, in April, the Session ratified the action of the Directors of Oglethorpe University in electing Dr. Clark, A. M. Scales, R. G. Vaughn, A. L. Brooks and L. Richardson as members of the Board from this church and also submitted an overture to Orange Presbytery to appoint a committee of five or more Elders and Ministers to ascertain the number of destitute, unprovided for, white and black orphans in the Presbytery and to ask that the Presbytery overture the Synod of North Carolina to do the same as to the state as a whole.

The Session, at a meeting on April 10th, 1916, called a congregational meeting for the 16th, for the double purpose of concurring with Dr. Clark in a request to Orange Presbytery for the severance

of his pastoral relations with this church and of selecting a committee of nine, three private members, three Deacons and three Elders, to select, and with power to call, a Pastor to succeed Dr. Clark. Three meetings of the congregation, however, were necessary for the selection of this committee and those finally chosen for this important duty were Elders W. C. Smith, A. M. Scales and L. Richardson, Deacons R. R. King, S. Clay Williams and J. W. Fry and private members Harry Barton, A. L. Brooks and J. I. Foust, and, at a subsequent meeting of the Session a resolution, offered by A. W. McAlister as an assistance and guide for this committee, was adopted, suggesting as essential qualifications to be considered in selecting the new Pastor, "First, that he be, in his preaching and work, definitely and in an unusual degree, evangelistic; Second that he be actively and aggressively a Sunday School worker; Third, that his conception of the religion of Christ shall include not only the fundamentals of individual responsibility and consecration but also the principle of social obligation and community service."

## CHAPTER XXII



SPECIAL meeting of the Session was held on June 8th, to hear the report of the "Pastorate Committee" which submitted the name of Dr. Charles Franklin Myers of Charleston, West Virginia, and recommended that he be called to the Pastorate of this church. Pursuant to this recommendation a congregational meeting was called for the following Sabbath morning to consider this report and a recommendation from the Session that a call be extended to Dr. Myers. At the same meeting the Session appointed a committee of five, Elders Scales, Richardson and Scott and Deacons King and Fry, to take under consideration the matter of securing a manse for the church and to report their findings to a joint meeting of the Elders and Deacons. On August 8th, this committee reported to the joint meeting that it had purchased the H. E. Cartland house for \$7250.00 and this action was ratified by the meeting.

The congregation met on June 11th, and adopted the following resolution, which was offered by the Pastorate Committee: "Resolved by the First Presbyterian Church of Greensboro, N. C., in congregational meeting duly and lawfully convened by the Session at the usual place of worship, public notice of the meeting and of the purpose thereof having been duly given, that Rev. Charles F. Myers, D.D., of Kanawha Presbytery, be, and he is hereby, elected the Pastor of this church and that a call be forthwith extended to him in the following words, to wit:

"The First Presbyterian Church of Greensboro, N. C., being, on sufficient grounds well satisfied of the ministerial qualifications of you, Charles F. Myers, and having good hopes from our knowledge of your labors that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call you to undertake the pastoral office in said congregation, promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord.

"And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to furnish you a suitable manse for yourself and family and to pay you annually the sum of thirty six hundred dollars in regular monthly payments during the time of your being and continuing the regular Pastor of this church.

"Resolved, further that the Pastorate Committee of nine heretofore elected by the congregation be instructed to subscribe this call.



"Resolved further that A. M. Scales and A. L. Brooks be appointed commissioners to lay this call before Orange Presbytery and, after securing permission from that body, to present and prosecute this call before Kanawha Presbytery."

A committee consisting of A. W. McAlister, L. Richardson, J. L. Thacker, R. J. Mebane and H. R. Bush, previously appointed to take charge of the Bessemer Avenue church property, reported, through its chairman, Mr. McAlister, to the Session a plan for that church and the Session directed the committee to present it to Presbyterians living in the Northern section of the city and to report the results back to the Session. The Session also received a communication from Rev. R. Murphy Williams, Pastor of the Church of the Covenant, offering his services to this church, in any possible capacity, during the period until a new Pastor assumes his duties, for which the Session expressed the grateful thanks of the church.

Dr. Myers accepted the call to this church and assumed his duties on the second Sunday in September, 1916. However, he presided over a Session meeting for the first time on September 10th, and, at that meeting, the choir committee was instructed to have Mr. W. C. Clarke meet with the Session with a view to retaining him as Choir Director. This was done and he was engaged for this service for the remainder of the year at the salary of \$1,300.00 per year. He was succeeded in December by Professor Mitchell, on trial for six months, at \$60.00 per week, and if found satisfactory, his salary thereafter was to be \$2,500 per year.

Dr. Myers was installed as Pastor on October 8th, 1916, before a congregation which taxed the capacity of the church. Dr. C. E. Hodgkin presided, Rev. R. Murphy Williams delivered the message to the people and Dr. Thornton Whaling charged the Pastor. Special music for the occasion was furnished by the church choir. During the four weeks immediately after Dr. Myers' arrival twenty nine persons were added to the church on the profession of their faith and thirty five on certificate from other churches, a number of these probably having been delayed in joining because of the lack of a Pastor.

Elder S. A. Kerr reported to the Session in November that representatives from this church, the Church of the Covenant, Westminster Church, Glenwood Presbyterian Church and Bessemer Avenue Church had agreed to call Rev. J. G. Walker for pastoral services to be divided as follows, Sunday morning services and one day a

week of pastoral service to be given to Glenwood, Sunday evening services and such pastoral work as he could render to be given to the Bessemer Avenue Church, with no prayer meeting services to be conducted at either and his salary to be provided, \$500.00 by Glenwood, \$200.00, by the Bessemer Avenue Church and \$500.00, by the First Church, and, further, that necessary repairs be made to the Bessemer Avenue Church, for which the First Church would pay half the cost and the Westminster Church and the Church of the Covenant one fourth of the cost each. This was received and the action of these representatives was ratified by the Session.

Elder Samuel Allen Kerr died on the morning of December 16th, 1916, and, on December 31st, Elders Hendrix and McAlister were appointed to prepare suitable resolutions in his memory for recording in the minutes of the Session. These resolutions are included elsewhere in this volume.

Samuel Allen Kerr was literally a child of the First Presbyterian Church and was the first child in Greensboro to be baptized by Dr. J. Henry Smith after his arrival here in 1859. The Kerr forebears had long been in Guilford County and were from the old Buffalo section. Mr. Kerr was married in 1893 to Miss Agnes Doub, granddaughter of Rev. Peter Doub, well known throughout the state as a minister and educator and she, with Mr. Kerr's two sons, survived him.

Though possessed of a business ability of rare order, and long identified with the successful business interests of Greensboro, in his later years being connected with the Southern Life and Trust Company, it was as an outstanding Christian gentleman and loyal member of the First Presbyterian Church that he will be longest esteemed. From early youth a large part of his time, energy and devotion was given to the interests of his church. He was continuously connected with her Sabbath School as pupil, teacher and officer and was Superintendent of the school from September 1889 to December 1891 and again from January 1897 to March 1902. With an ideal personality, he excelled in gaining the interest and love of young people, while his very presence was an inspiration to all.

In 1888 he was elected to the office of Deacon and, in 1905, was elevated to the office of Ruling Elder and, in these offices none wrought more diligently or effectively than he. The members of the Woman's Missionary Society held a special memorial meeting in his

honor and as an expression of their appreciation of his continuous and helpful interest in their activities.

Indicative of the affectionate relationship which existed between Mr. Kerr and those associated with him in the Sabbath School is the poem, quoted below, which was written by him in connection with the celebration of Christmas during one of his terms as Superintendent.

### A PUN-NIE PERSONAL POEM

(Purposely Prepared for Presbyterian People, Parents and Pupils.  
Publicly presented by Pastor.)

The scene I am about to describe to you in rhyme is supposed to have occurred in this school last Sabbath morning, which you will recall was the Sabbath after Christmas.

When Santa Claus heard of a Sabbath School here  
Full of bright boys and girls dear;  
He turned from the journey he was homeward pursuing  
And dropped in to see what the classes were doing.

The first thing he learned, and that with bad grace,  
Was the absence of Class No. I from its place;  
The class had disbanded and it filled him with pain  
To see here no effort to revive it again.

Looking around, for knowledge still seeking,  
He came to a class that was taught by "the Deacon;" (W. E. Allen)  
He found here assembled both wit, grace and beauty,  
And all of them seemed to be doing their duty.

Continuing his quest, he had not gone far,  
Till he came to a class attached to a "Kerr;" (S. A. Kerr)  
He found in their number two of the "Graces"  
And seven little girls with bright happy faces.

Again going on, he found near the door,  
A class that he saw was called No. Four;  
Composed of young ladies, each looked like a belle,  
And they had for their teacher Miss Annie Donnell.

Just at this moment, who should arrive  
But the competent teacher of class No. Five;  
Asked Santa of him, "Your scholars how many?"  
"Only a dozen," said G. W. Denny.

"Ah! now," said old Santa, when he reached No. Six,  
"I'll find every thing here in apple pie fix."  
"What I heard of this class I am sure is no myth,  
For I see in their teacher, my friend Mrs. Smith." (George)

At class No. Seven, composed of bright boys,  
He found every lad still full of his joys;  
And eager and willing, yes anxious as well,  
To say that their teacher was dear Miss Estelle. (Ham)

At class No. Eight said Santa to me,  
"So this is the class of my friend, Brother Lea, (R. G.)  
I hear he is training his scholars to teach  
And I pray a rich blessing may rest upon each."

"How different," said Santa, "from what I expected"  
And I give you my word he looked quite dejected;  
"The reason," he said, "was not hard to find,  
It was caused by the loss of class No. Nine."  
It used to be regular and prompt to the bell  
When it had for its teacher Miss Bettie Caldwell.  
I told him I hoped we would revive it again,  
And yet have a class composed of young men;  
This seemed to please him and he said t'would grow faster  
If a class such as this could be taught by our Pastor.

When we came to class ten on our looking about,  
We found it contained boys, lusty and stout;  
And while they're not slow I'm sure they'll learn faster  
Led by their new teacher, Miss Myrtle McMaster.

Class number eleven, made of good seasoned lumber,  
But no class roll it had, its scholars to number,  
"I wonder," asked Santa, "why this was not done?"  
I referred him for answer to L. Richardson.

I next showed him a class but recently formed,  
 With a brand new teacher, Robert G. Vaughn;  
 In it were some of our brightest young lasses—  
 And already it ranks among our best classes.

Another new class, while not very old,  
 Is equal to any we have, he was told;  
 While I didn't tell him, from the teacher 'twas with,  
 You'll know it's all right for his name is James Smith.

Two scholars alone in the next class were found,  
 I told him their number would soon grow and abound;  
 For bringing new scholars was to be its main feature,  
 And such will result with Dupuy for their teacher. (Geo. R.)

Looking still further for what could be seen  
 We came to a class that numbered thirteen;  
 A number by some considered unlucky  
 But we found here twelve boys both faithful and plucky,  
 Such as Tom, Harry and Max, George, Ernest and Harry,  
 And all dearly loved their teacher, Miss Carrie. (Cunningham)

The next to attract friend Santa's attention  
 Was a class that I saw he felt glad to mention;  
 For he in their teacher quite plainly could see  
 Devotion to duty on the part of Miss Lea. (Mary)

While pausing a moment near the foot of the aisle,  
 I saw that his face grew bright with a smile;  
 The joy in his eyes that shone like a gem,  
 Was caused by the class of Scales, Alfred M.  
 When he thought of these boys, hope of home, church and state  
 And their noble young teacher, who glad to relate,  
 Sets daily before them so good an example;  
 He said this school's all right, if this class is a sample.

While pleased with his praise of our class of bright boys  
 I thought we could add yet more to his joys;  
 So I asked him to visit our parlor with me  
 And there a scene of bright beauty he'd see.  
 And so he found true when opened the door,  
 'Twas the class of Miss Mebane, I need not say more. (Miss Annie)

Now we came to a class that did not have many  
 But what there was of them was equal to any.  
 As for their teacher I am sure there is not  
 A more faithful and prompt than J. W. Scott.

Next, as we entered our jewel department,  
 Of girls and boys, we found quite an assortment;  
 They were managed and taught by both prelate and queen,  
 For, first of their teachers two Abbots are seen (Minnie and Rosa)  
 And, as for the jewels both precious and rare  
 Surely none could be fairer than the "Pearl" we saw there. (Allen)  
 After lingering a while and discussing the news,  
 I called his attention to the class of Miss Hughes, (Jessie)  
 Composed of stout boys she had gathered to teach,  
 And we hoped that success would attend upon each.

Of the class of Miss Carson, Miss Lindsay, Mrs. Leak,  
 So well known are their merits that 'tis needless to speak,  
 And so of Miss Yates, Miss McLean and Miss Nora (Dodson)  
 The pupils of each simply say "I adore her."

And as for the class that is taught by Miss Lillian (Weatherly Noell)  
 You'll not find her equal, in a million;  
 And speaking of treasures, either silver or golden,  
 I could show none better than the class of Miss Bouldin (Helen K.)

After thanking friend Santa for his patient attention  
 I told him I yet had a matter to mention,  
 'Twas devotion to duty through years quite a score  
 On the part of our Treasurer, dear brother Moore, (W. S.)  
 "I know him," said Santa, "he'll be true to the end,  
 He's known in my country as the orphan's friend."

So bidding adieu he sent to all here his very best wishes  
 For a happy New Year.  
 And said the great need of both teacher and scholars  
 Is your sympathy, help and a share of your dollars.

I know that you'll agree that friend Santa was right,  
 And 'twould give us all pleasure could he be here tonight.  
 So I sent him a message by the swiftest reindeer  
 And word has come back that he'll surely be here.

\* \* \* \* \*

For this duty was appointed a lady committee,  
 But they could not serve, which I am sure is a pity;  
 For had each done her duty, as I feel they oughter,  
 This rhyme would have been better,  
 And it might have been shorter.

This poem was kept for many years by Mrs. W. E. Allen, the "Pearl" mentioned in it and was given by her to Mrs. J. Sterling Jones, Historian, for the archives, the occasion being the 100th anniversary of the Sabbath School, 1833-1933.

At a meeting of the Session and Diaconate, on December 28th, 1916, the Pastor reported that a hundred and forty three persons had been added to the church membership during the three months then ending and, at a meeting of the Session on January 2nd, 1917, a committee on the church debt, previously appointed, consisting of J. M. Hendrix, Chairman, R. G. Vaughn, R. G. Glenn and J. L. Thacker, reported that the debt of the church then amounted to approximately \$20,000.00 and recommended that a congregational meeting be held on January 21st, for the purpose of raising the entire amount, if possible. The week preceding this meeting was set aside for acquainting the members with the financial condition of the church and for preliminary subscriptions, now described as "Initial Gifts." Mr. R. E. Mitchell was made the Financial Secretary of the campaign and J. M. Hendrix, R. E. Mitchell and Rev. J. G. Walker were made a Publicity Committee, with the duty, among others, of thoroughly familiarizing the Sabbath School and the women's societies with the proposed action. The Debt Committee was instructed that subscriptions, not paid in cash, should be represented by notes, with interest at six per cent payable at the option of the subscribers within two years, and that no subscriptions would be binding unless the whole amount of the debt was thus raised. It was understood that it was the feeling of the Pastor and officers that, in the future, no expenditure for the church should be made or authorized unless the money with which to pay it was in hand. The congregational meeting was held and when the subscriptions were totaled the Chairman of the Debt Committee reported that the entire amount of the church's indebtedness had been subscribed.

On February 6th, 1916, the Session inaugurated, as the method for raising the money that would be needed each fiscal year for local church and all benevolent purposes, the plan now known as the

"Every Member Canvas," which is still used and, in order to put it into operation, appointed a committee on April 18th consisting of S. Clay Williams, R. G. Glenn, J. L. Thacker and A. W. McAlister.

Orange Presbytery was scheduled to meet with the Church of The Covenant on April 10th, and this church gladly undertook to join in entertaining the delegates and the Woman's Missionary Society was asked to secure home for fifty of the delegates.

In May 1917, the Session presented a copy of the New Testament to each man from this church who volunteered for service in the military forces of the United States and was leaving for Oglethorpe, Ga., for training to do his part in World War I. One hundred and ten members of this church were in service in this war and were constantly in the hearts and the prayers of the officers and members of the church, who constantly kept in touch with them by letter and in such other ways as were possible. The names of these gallant sons of the church are given in the appendix to this volume.

The flag on which the names of the "Gold Star" soldiers in World War I were listed, and which for years hung at half mast over the pulpit of the former church, was lost when the congregation moved into this, the new church. Treasured as a precious reminder, its loss is greatly deplored.

At the same meeting the Session re-elected W. E. Allen as Superintendent of the Sabbath School and elected Homer Hammontree as Assistant Superintendent. Mr. Hammontree had come to the church some months previously, primarily to assist with the church music, to which the Pastor attached great importance, and to do such other work as might be assigned to him. He remained with the church until July 1917 at which time he resigned, feeling that he was called by the Lord to work elsewhere. In resigning he reported that, in his opinion, the choir had shown great improvement and that he had conducted seventy meetings during the preceding month. His resignation was received with regret and with sincere thanks for the excellent service he had rendered and, at an entertainment tendered by the choir, he was presented with a gift as a testimonial of the esteem in which he was held. The Session also authorized the Sabbath School to defray the expenses of a trip to Northfield of four of its members, Mrs. E. R. Michaux, Mrs. Van Noppen, Miss M. Callum and Rev. J. G. Walker, for a course in Sabbath school work.

Dr. W. C. Smith, who had been connected with the Sabbath School for many years, first as Assistant Superintendent and teacher



and, later, as teacher of the men's Bible class, resigned as teacher of that class and notified the Session that he could no longer teach it and, on September 10th, 1917, the Session appointed Elders McAlister, Tate and Fry to secure a teacher for the class. When Dr. Smith became teacher of the class the membership was small but his ability as a teacher, the Scriptural nature of his messages and their superb literary character were such that attendance upon the sessions of the class grew rapidly until several hundred men regularly attended. So fine were his lectures that a number of them were printed and are preserved as examples of literary excellence and impressive Bible teaching.

At the same meeting Mr. Vaughn reported for the music committee that Miss Kate Johnson had been engaged to sing in the choir for a part of her time. Later it was arranged that she should give all her time to this church and she served the church most acceptably as contralto soloist for many months. And, on March 9th, 1918, Rev. J. G. Walker, who had served faithfully as Assistant Pastor for eighteen months, was given his release in order that he could devote all his time to the Bessemer Avenue and the Glenwood churches.

At a series of congregational meetings, all properly called and all moderated by Elder Scales, two Elders and three Deacons were elected. Harry Barton and W. E. Allen were elected Elders on December 30th, 1917, and January 27th, 1918, respectively and J. J. Phoenix, J. W. Brawley and Horace Waldo Porter were elected Deacons on December 23rd, 1917, January 6th, and February 3rd, 1918 respectively. At a similar meeting, held on March 24th, 1918, Charles Decatur Cunningham and T. B. Brown were elected Deacons. All of these officers-elect were ordained and installed on April 7th, except Waldo Porter who was ordained and installed on July 14th, 1918.

In April a joint meeting of Elders and Deacons appropriated \$25.00 per month towards the salary of Dr. O. G. Jones who was entering work as a camp Pastor; employed Miss Alice White as church Deaconess at a salary of \$1,000.00 per year and Miss Louise Geoghegan as church Secretary at \$600.00 per year and received the report of the "Every Member Canvas," or the "Pay Your Part" campaign, as it was called that year, which was conducted under the leadership of Mr. W. B. Vaught. The report showed subscriptions to the church for the fiscal year, ending March 31st, 1919, in the

sum of \$35,043.76, of which the members of the Woman's Missionary Society had secured \$6,187.60. The Captain General, Mr. Vaught, was warmly thanked for the very successful campaign.

On March 30th, 1918 the church lost another valuable member the in death of Mr. J. W. Scott.

John William Scott, the son of Dr. William and Margaret Rankin Scott, was born a few miles from Buffalo Presbyterian church on October 14th, 1843. He was educated in the Guilford County schools in preparation for entering the University of North Carolina but was compelled to abandon this purpose by the war between the states. At the beginning of this struggle, although only eighteen years of age, he volunteered as a soldier in the Confederate army, in which he fought until the end of the war. A member of the 53rd. North Carolina regiment, he was promoted rapidly and became Chief of the Sharpshooters of the regiment and Lieutenant of Company A. He was captured at Winchester, Va., in 1864 and was a prisoner at Fort Delaware.

After the surrender, he returned to Greensboro, entered the mercantile business as a clerk and, in 1871 established a business of his own. He exhibited marked ability as a merchant and became one of the best known merchants in Greensboro and in the state. He established the firm of J. W. Scott and Company, which is still in operation. He married Miss Katherine McLean on January 13th, 1870 and she, together with their two daughters, died before he did.

Identified with all the progressive movements in Greensboro, he was a director of the Greensboro Loan and Trust Company, an officer of the American Exchange National Bank and a member of the finance committee of several of the fire insurance companies of Greensboro. He was made a Deacon in this church in 1882 and was elevated by the members to the position of Ruling Elder in 1892. As an Elder, he ruled well, hating sin but loving the sinner. Few men in Greensboro ever had as many friends as Mr. Scott and all races and creeds delighted to honor him. He bore his full share of the financial burdens of the church and chose to give freely to the needs of his fellow men rather than to devote his resources to luxuries for himself.

Dr. Egbert W. Smith said of Mr. Scott, "We know what true religion is and how it expresses itself in human life. Active benevolence and personal purity, these the twin fruits of true religion were the twin features of Mr. Scott's character. The value of such a



DR. CHARLES F. MYERS, 1916-1945



man to a church and community is impossible to estimate." Resolutions in memory of Mr. Scott were, by order of the Session, prepared by Elders Vaughn and Scales and spread on their minutes.

On April 10th, 1918, Miss Bertha Corl, who had previously done considerable office work for the church, such as preparation of registers of the members, was elected to the position of Assistant Treasurer and has held that office continuously until the present and, by reason of her long connection with the office and her knowledge of the membership accumulated through the years, is relied upon by the officers of the church for information necessary to them in the discharge of their duties. She is as faithful as she is efficient.

It seems proper to make the general statement here, rather than to give the repetitive details, that this church has always made, and is still making, contributions in response to special calls, such as a contribution in March of \$250.00 to the "Three Million Dollar" campaign, thus increasing by a substantial amount her aid to the general activities of the church outside her own borders.

For a long time the church had been giving some attention to the young women at the Woman's College, but this attention was not systematic until May 1918. At that time it was brought definitely to the attention of the Session that only a few of the Presbyterian girls there, and also of the girls of other denominations, attended church services and action was taken to correct this condition. The result was that invitations to this church were extended to these young women and provision made to transport them back and forth, and, for years Elder I. Wright Murphy has been in charge of doing this. He has for a long time provided, and is now providing the means every Sabbath morning for these young women to get to service and return, and, because of his faithful work, as many as a hundred of these students are frequently in attendance upon Sabbath school and church. The contribution that Mr. Murphy has, in this way, made and is making, to the religious instruction of these young women is far reaching in its effects throughout the state, and is of inestimable value. Among other entertainments for these young ladies, Dr. Myers inaugurated the custom, which is now an annual event, of having them as guests of the church for breakfast on Thanksgiving morning. They usually remain for church service and are frequently guests of Elder Montgomery Hill at a moving picture performance later in the day.

## CHAPTER XXIII



IN JUNE, 1918, Elder Lunsford Richardson reported to the Session that the colored mission Sabbath school, which he had long been conducting, had outgrown its quarters and stressed the need of a building which would provide room necessary for its successful operation and a committee was appointed to plan to relieve this situation. In the same month Elder Barton, who had supervised the Earnest Workers since that society was organized, asked to be relieved of this work. His request was granted and the supervision of the society was entrusted to Miss White in connection with her work for the young people of the church.

For perhaps the first and only time in her history, the church found it necessary in October to suspend services for a considerable period. A very virulent type of influenza, known as the "Spanish Influenza" was sweeping the country and was especially severe in Greensboro, taking heavy toll in the deaths of many citizens, including a number of the valuable members of this church. For this reason public gatherings were banned in Greensboro and church services suspended.

In January, 1919, Rev. O. G. Jones was employed as Assistant Pastor, with the purpose in mind that he should do special work among the men and boys of the church, and, at the request of the women's organization presented by Elder Allen, Eugenie Dennis, a colored woman, was employed to assist in the work of the church among the colored people and to give assistance also in connection with church suppers. Incidentally, Mr. Jones thanked the church for assistance given to him in his work as camp Pastor and Rev. Mr. Walker made a report of his first year's work as Pastor of Bessemer Avenue and Glenwood churches, which was approved and for which he was commended by the Session.

On February 8th, 1919, the First Presbyterian Church lost by death one of her most devoted and beloved members, a woman who continued after her death, by bequests, the work for the church to which she had devoted so much of her time, energy and thought during her life and which had held first place in her love. Miss Virginia Caroline Gilmer was born in Greensboro on January 15th, 1837 and died at her home at 349 North Elm Street, in Greensboro,

on February 8th, 1919. Her parents were William Gilmer and Catherine Gorrell Gilmer, the sister of Ralph Gorrell, long an honored Elder of the First Church. Miss Gilmer was one of the twenty two women who organized the "Female Benevolent Society," the first woman's organization in the church. She survived her only brother, whose estate she inherited and which increased materially during her life. Never married, "Miss Jennie," as she was usually known, or "Aunt Jennie," as she was affectionately known by many, taught school in North Carolina and Tennessee for a number of years and, when in Greensboro, made her home with relatives until the death of her brother.

Before her death she donated one thousand dollars to the Smith Memorial Building and, in her will, gave a thousand dollars to the Deacons of the church for their "poor fund," and two thousand to the Session to be used for the best interest of the church, as it might decide. She also bequeathed \$10,000.00 to Barium Springs Orphanage to be used in the erection of a cottage there, to be known as the "Jennie Gilmer Cottage" and this cottage was opened with a house warming on December 31st, 1923. After sundry other bequests to relatives and friends, she left her residuary estate to the Woman's Missionary Society of the First Presbyterian Church and, as this society had become the "Woman's Auxiliary," the money, which amounted to approximately \$15,000.00, was turned over to that organization. The ladies of this society used the money wisely and well by installing in the present church the most beautiful room in it as a memorial to Miss Gilmer. This room, known as the "Virginia Gilmer Memorial Room," is used primarily for, and adds pleasure to, all meetings of the women of the church. This lovely room is also used for weddings, Session meetings and for the Wednesday evening Prayer service.

A poem composed by Miss Gilmer on November 14th, 1907, is worthy of reproduction here, especially as it is something of a review of the history of the church during her connection with it.

Full seventy years since, as a little child,  
I listened to the word of Gospel truth  
From Rev. John A. Gretter, who explained  
The words of life to me in youth.

Then came the Rev. Jacob Henry Smith,  
Who, for so many years, had won our love,

And labored earnestly for souls,  
 Until his call to higher realms above,  
 Then on his son his mantle seemed to fall,  
 And Rev. Egbert nobly filled the place,  
 Already won within the hearts of all  
 Who heard him tell of Christian love and grace.

Besides these three a few more from here and there  
 Came with a message for a little while  
 And then were gone and now our Pastor here  
 Tells of the Saviour's love in accents mild.

O may we all uphold his fervent hands  
 And strengthen him in every work of love,  
 The while he breaks to us the bread of life,  
 And tells the story of redeeming love.

And on our neighboring Pastors, too, we pray  
 That grace abounding may be richly given,  
 That they may e'er dispense the Word aright  
 And point men the way that leads to Heaven.

In April 1919 Rev. J. G. Walker advised the Session that, if effective work was to be done by the Bessemer Avenue Church, a new, well equipped building was necessary and asked the Session to consider whether to erect such a building or to dissolve the church. A committee, Elders Richardson, Scales and Barton, was appointed to investigate the matter and to report to the Session. This committee, through Mr. Scales, submitted the following report on April 16th, to wit: "Resolved by the Session and Board of Deacons of the First Presbyterian Church of Greensboro, in joint meeting assembled on the 16th, of April, 1919, that the officers of this church, after the most matured and prayerful deliberation, have come to the conclusion that it would not be the part of wisdom, nor for the good of Presbyterianism as a whole in the city, to erect a new church on the Bessemer Avenue site nor to carve out the territory for the Bessemer Avenue church, as suggested. Resolved, further, that it is the sense of the said meeting that owing to the rapid changes now taking place in the city, and especially in the Northern part of the city, it would be impossible to wisely create there a territory for a new church. Resolved, further, that we assure the Pastor, officers and members of



Bessemer Avenue Church of our affectionate interest in them and our regret that circumstances have caused this meeting to decide this question contrary to their views." This report was approved and delivered to the officers of the Bessemer Avenue Church.

At a subsequent joint meeting of the officers of the church, held on June 2nd 1919, at which Rev. J. G. Walker and Mr. Goodwin of the Glenwood church were present, Mr. Walker announced that he was surrendering his pastorate in Greensboro and accepting a call to Greenville, S. C., and Mr. Goodwin asked the assistance of the officers of the First Church in securing a successor to Mr. Walker and also that they increase the amount theretofore supplied by the First Church for the support of the Glenwood Pastor in order that Glenwood might get an able minister for full time service there. The officers agreed to increase to a total of \$700.00 per year the sum it would contribute, all of which would go to Glenwood, as the work at Bessemer Avenue, which had received part of the appropriation, "would be discontinued."

After the assumption of the Pastorate by Dr. Myers, a man's organization was formed in the church, known as the "Myers' Minute Men" which was, at this time, alive, enthusiastic and anxious to do its part in promoting the work of the church. To utilize its energies the Every Member Canvas had been assigned to it. There was also at this time the beginning of a ground swell, caused by lack of room for those attending church services, which was eventually to result in the building of another new church edifice. However, efforts were immediately necessary to devise some way to enlarge the auditorium so that it would hold the people who came to church. To this end a committee of nine, including three women, was appointed to consider the matter and to suggest plans.

On August 21st, 1919, Elder Lunsford Richardson, a most beloved and useful officer of the church passed to his reward. Appropriate resolutions in his memory, prepared by Elder A. W. McAlister, were adopted by the Session and made a part of the records of the church. They are incorporated elsewhere in this history.

Lunsford Richardson, the son of Lunsford and Laurinda Vinson Richardson, was born near Selma, Johnston County, N. C., on December 29th, 1854. His father, while trying to save his plantation mill, was drowned in the freshet of 1858 and his early training was received from his very capable mother. His childhood playmates were

the Negro children of the plantation and to these contacts may probably be attributed his understanding of Negroes and his interest in their welfare in his mature life. His education was obtained at Horner Military Academy and at Davidson College, from which he graduated in 1875, an honor man in his class and the winner of two medals, one of which was for preeminence in Chemistry. He wanted to become a lawyer, but, in order to repay friends who had helped finance his education, he taught school long enough to save enough to do this and to save a small sum with which he entered business for himself. With his savings he bought and stocked a small drug store at Selma in 1880, which he operated for six years, using his spare time in study to supplement his already considerable knowledge of chemistry and to keep him abreast of his profession as pharmacist.

In 1884 he married Miss Mary Lynn Smith, daughter of Dr. J. Henry Smith, who was for many years Pastor of this church. In 1890 he, with his family, removed to Greensboro and, with his savings, and in partnership with John Fariss, bought the W. C. Porter Drug Store. After successful operation until 1898 Mr. Richardson sold his interest in this store to his partner and, at the age of fifty two, established the L. Richardson Drug Company, a wholesale concern through which he hoped to distribute more widely the "Vick Family Remedies," which embodied formulas which he had developed. This not meeting his expectation, he sold his interest in the company and began to manufacture and distribute his own Vick household products, thus creating a business which became the Vick Chemical Company, an outstanding success.

While Mr. Richardson's business was an important interest in his life, his supreme interests, in his own estimation, were his family and the contributions which his business enabled him to make to his church, her causes and, through these, to his fellow man.

Upon coming to Greensboro Mr. Richardson joined the First Presbyterian Church by transfer from an Episcopal church and, two years later, was elected to the office of Ruling Elder, in which he served, with honor to himself and his church, until his death. His interest in all missions was great but Foreign Missions, because of the Christian obligation to carry the Gospel to all the world, especially appealed to him. He early began the practice of setting aside for Christian use a tenth of his income and, as his means increased, his giving increased in the same proportion and no one knows the number of individuals in need, the Christian undertakings and buildings, the

causes of the church, which were the beneficiaries of his benevolence. He was an ardent Sunday School worker and taught an adult Bible class in the church school for twenty two years. He organized and on Sunday afternoons taught a class of Negroes in the "Bull Pen," regarded as the toughest spot in Greensboro, and thus established a personal contact between the whites and the Negroes of the city. "This was perhaps the first endeavor of a white man to establish this sort of contact with the colored people of Greensboro. In it he got to know their leaders, their problems and their aspirations. It was a work in which he slowly interested others, and which has grown and expanded through the years as a direct result of his early pioneer efforts. Also, it has served as a foundation stone for better and more far sighted inter-racial relationships in Greensboro and North Carolina than in most Southern states today."

In recognition of the far reaching effects of this work and as an expression of their sincere esteem for him, the Negroes of Greensboro did a remarkable thing. In 1944 they petitioned the U. S. Maritime Commission to name a Liberty ship for him, "to honor the memory of a white friend." The request was granted and the plaque in this ship carries this inscription:

"The U.S. Lunsford Richardson carries the distinction of being so named by the U.S. Maritime Commission at the special request of leading Negro citizens of North Carolina 'to honor the memory of a white friend.' While founding an industrial empire of his own, he found time always to be of service to his fellow men."

Mr. Richardson died in San Francisco on August 21st, 1919, while on a trip with his son through the Western states. "No greater tribute has been paid to any man of the city than was voiced by the people of Greensboro when Mr. Richardson's body was returned for burial in the shadow of his beloved church. This tribute came from men and women, white and black, of every faith."

He was survived by his widow, a sketch of whom is included in this history, two sons, both of whom became and continued Deacons of the church until they removed from the city, and three daughters, all of whom followed worthily in the steps of their parents in their church relations.

In addition to innumerable private charities Mr. Richardson, during his life, evidenced his faith in, and his love for, his church and her causes by many and generous contributions, contributions which

increased as his wealth grew, some of which are mentioned in detail elsewhere herein, which provided not only immediate relief but also continuous and lasting support and, in his will, he established a trust for the benefit of the benevolent causes of the church which, after the death of his widow, to whom he left a life estate in the fund, would inure to the benefit of these causes throughout time. He appointed the Trustees of this church as his Trustees to administer this trust, and, Mrs. Richardson being now deceased, these Trustees have come into possession of approximately a million dollars, the cash value of this bequest, and are now, as required by the provisions of his will, distributing the income from this sum among benevolent causes of the church.

On September 14th, 1919, J. W. Fry and R. M. Middleton, who had been elected on July 20th, to the positions of Elder and Deacon, respectively, were ordained and installed, and R. H. Wharton and J. A. Matheson, who had been elected Elders, and Earle Austin and G. O. Coble, who had been elected Deacons, all at a subsequent congregational meeting, were ordained and installed on February 21st, 1920.

On September 8th, Elder Allen brought to the attention of the Session the need of supervision at the Armstrong Mission School, colored, probably made necessary by the recent death of Elder Richardson, who had been the motivating spirit in the establishment and operation of the school, and for enlarged quarters for it. The Session elected the following officers to continue its operation, A. L. Austin, Superintendent, Harry Barton, Assistant Superintendent, and C. Fred Carlson, Secretary. It also appointed Mr. Barton and Mr. Austin to see what could be done about accommodations for the school and to report to the Session. This committee reported that a house belonging to Mr. T. A. Armstrong, adjoining the former quarters of the school, could be rented and altered to supply the needs of the school and the Session authorized this to be done.

During the year 1919 Mr. A. M. Scales gave a handsome pipe organ to the church as a memorial to his son Alfred, who had died at camp during World War I, and the installation of this organ was completed in July. After having been rebuilt and much enlarged, it was removed to, and now is in use in, the present church. And in October of that year the Session appropriated three hundred dollars for equipping a church kitchen, an improvement badly needed, and authorized the women's societies of the church to select a committee

to attend to this, appointing Mr. Aiken as representative of the Session to act as Chairman of that committee. In October, too, the Session received a request to assist Mr. Carl Rankin in preparing himself to become a teacher in the mission field and, after investigating his character and fitness, it was recommended to the Deacons that \$1,000.00 be appropriated for this purpose.

At a joint meeting of the Elders and Deacons on June 9th, 1920, two hundred dollars were contributed towards the erection of the Church of the Pilgrims in Washington, D.C., as the result of an appeal from Dr. Andrew Byrd, the Pastor, and one hundred dollars to Montreat and, at the same meeting steps were taken to help a new Presbyterian church in process of organization in Greensboro and to initiate a movement to erect a new and more commodious edifice for the First Presbyterian Church. The new North Elm Street Church requested that the Bessemer Avenue Church property, title to which was vested in the First Presbyterian Church, be deeded to it, and, at a joint meeting of the officers this request was granted and the Trustees of the church instructed to deed the property to the new church, with the proviso that, in case the property should ever be sold, the proceeds of such sale must be used for the establishment of a Presbyterian church. At a subsequent meeting, upon assurance by Mr. Henry Wharton, representing the North Elm Street Church, that the property would be used only for Presbyterian church purposes, this limiting proviso was rescinded and a title in fee simple to that church was authorized. It is stated that at some time, probably about this time, a hundred and seventy eight members of the First Church transferred their membership to the Bessemer Avenue Church.

Elder A. M. Scales, after prefatory remarks, presented to the same joint meeting, on June 9th, 1920, the following preamble and resolutions: "Whereas, in the providence of God, this church seems destined to be an increasing power for Him in this community, and

Whereas, the church building, which was erected about thirty years ago, is not large enough to accommodate the congregations, having only about seven hundred and fifty seats, whereas the membership is about twelve hundred, and

Whereas there is an increasing attendance of visitors and an enlarging membership, therefore

Be It Resolved by the Elders and Deacons in joint session assembled that it is the conviction of these bodies that a new church

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is necessary if we are to meet present conditions and the demands of the future.

Resolved, further, that the Myers' Minute Men of the church are hereby requested to institute a campaign for \$250,000.00 to be used for the purpose of a new building, and the Myers' Minute Men are hereby empowered to call to their aid all the members of the church and congregation.

Resolved, further, that within four months from this date the Elders and Deacons shall, in joint session, elect a building committee of four Elders, four Deacons, four women and four men who are not officers, to have charge of the building of a new church, of any necessary enlargement of the present building pending the new construction, and of making all arrangements for a place of worship prior to the completion of the new building.

Be It Further Resolved That this resolution is not to take effect until approved by a majority of a congregational meeting, duly called and held on the 13th of June, 1920, or at an adjournment thereof or at a subsequent meeting duly called and held."

These resolutions were unanimously adopted by the joint meeting of the officers and, when submitted to the congregation on June 13th, were then approved with practical unanimity, the motion to approve having been made by H. R. Bush and seconded by W. B. Vaught.

At a subsequent meeting it was decided to increase the building committee to twenty four by adding two to each of the groups mentioned, and the Woman's Auxiliary was asked to suggest the women who would be members of the committee, with the result that the following were elected and, with a few changes, due to removals and other causes, served, to wit:—Elders J. W. Fry, R. G. Vaughn, A. M. Scales, J. A. Matheson, J. W. Simpson, and Harry Barton; Deacons R. R. King, G. A. Grimsley, G. O. Coble, J. B. Leathers, J. W. Brawley and Waldo Porter; men and women from the congregation, W. B. Vaught, J. E. Hardin, H. R. Bush, C. M. Vanstary, J. M. Galloway, H. S. Richardson, Miss Laura Coit, and Mesdames W. E. Allen, R. G. Vaughn, T. D. Sherwood, C. L. VanNoppen, and Holt Laird. Mr. J. L. Thacker was made Treasurer of the committee. Elder J. W. Fry was made Chairman and served in this capacity until this committee was superseded by a smaller one.

After action by the congregation on these resolutions Dr. Myers announced that he had refused a call to the Brown Memorial Church

in Baltimore and, even though this was a church meeting, it is recorded that this announcement was greeted by the congregation with "great applause."

To show one of the early attitudes of this church, upon which others built later, the following letter received by Elder A. M. Scales is quoted as it reflects not only the relationship between the races in the early days of the church but the far reaching effects of that relationship. The letter is dated at Greensboro on July 7th, 1920.

"My dear Mr. Scales:

My mother, though a slave, was, I am told, a member of the Presbyterian church of which you are now a member, and from there she became a charter member of St. James Presbyterian Church, which, I understand, was set apart for the colored members of your church who were members of it at the close of the Civil War. I was born a Presbyterian and was christened in St. James, but my mother having died before I was old enough to know her, I became a ward of the Methodist church and Bennett College and, from that environment, became a Methodist, identified with St. Matthews Church here, where I now belong.

However I am writing to know if I may contribute toward the new church which the members of the First Presbyterian Church are planning to build. Of course, from my way of thinking, you are not building a large enough church. I think a great people, like the members of your church might well afford to build a church edifice that the great grand children of the great grand children yet unborn would have to finish paying for, letting one generation keep up the interest and pay off as many notes of the whole debt as possible. It seems to me short sightedness to erect an edifice for Christian worship that becomes too small for each succeeding generation, only to tear down and do it over and over again, in a manner wasting the first expenditures. I have worshipped in a church edifice built by black people in a foreign land, that was over two hundred years old, and it is good for two hundred years more. I would love to contribute a little bit to the idea of Greensboro's building a house of God for generations yet unborn.

With greatest esteem, I am, Sir,

Very truly yours,

David J. Gilmer."


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At a congregational meeting, which had been held on June 16th, J. W. Simpson was elected a Ruling Elder of the church and J. B. Leathers and W. W. Morrison were elected Deacons. Mr. Simpson was installed and Mr. Leathers and Mr. Morrison were ordained and installed in their respective offices, in accordance with the Book of Church Order, on June 20th.



Year .....	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919
Baptisms .....	8	16	9	34	15	21	35	32	27	16
Additions to Church .....	48	60	38	70	51	41	195	160	127	106
Sunday School Scholars .....	485	400	474	417	900	906	1036	910	900	1047
Total Church Members .....	840	783	811	817	813	822	963	1081	1261	1203
Gifts for Foreign Missions .... \$	4010.00	\$ 4282.00	\$ 6000.00	\$ 4065.00	\$ 5705.16	\$ 5126.00	\$ 6045.00	\$ 8250.00	\$ 7396.00	\$ 7288.00
Gifts for Home Missions .....	1542.00	1499.00	1608.00	1461.00	2908.35	1667.00	2471.00	2209.00	2882.00	3558.00
Gifts for Colored Evangelism ..	126.00	.....	.....	.....	.....	.....	.....	.....	.....	.....
Gifts for Christian Education ..	1313.00	.....	.....	1330.00	.....	.....	1126.00	507.00	496.00	4758.00
Gifts for Ministerial Relief ....	294.00	2947.00	540.00	370.00	283.41	454.00	.....	.....	.....	.....
Gifts for Schools and Colleges..	129.00	.....	778.00	.....	626.93	721.00	1715.00	953.00	4384.00	1961.00
Gifts for Publication .....	63.00	138.00	147.00	100.00	85.01	126.00	233.00	141.00	141.00	250.00
Gifts for Orphan's Home .... \$	1258.00	\$ 651.00	\$ 1981.00	\$ 927.00	\$ 1122.33	1796.000	2015.00	1261.00	1503.00	3061.00
Gifts for Bible Cause .....	107.00	63.00	33.00	52.00	28.34	43.00	36.00	36.00	36.00	77.00
Presbyterial Assessment .....	92.00	92.00	116.00	113.00	113.00	113.00	113.00	139.00	129.00	139.00
Pastor's Salary .....	3000.00	3000.00	3000.00	3000.00	3600.00	3600.00	3600.00	4320.00	4865.00	5000.00
Congregational Expenses ....	7442.00	4725.00	7552.00	6571.00	7796.60	8008.00	10309.00	15112.00	16824.00	19168.00
Misc., including some Benev. ..	199.00	297.00	70.00	1516.00	446.97	235.00	312.00	1812.00	1608.00	749.00
Gifts by Women's Societies ....	260.00	259.00	255.00	263.00	249.00	252.00	252.00	250.00	250.00	275.00
Colored S. S. Attendance ....	.....	.....	.....	.....	.....	109	87	104	108	60

## CHAPTER XXIV

 IN JUNE 1920, Rev Robert W. Miles, a graduate of Union Theological Seminary, who had been engaged in religious work at Davidson College, became associated with this church as Assistant Pastor, and, in July, the officers of the church, in joint meeting, appropriated a thousand dollars, payable over a period of three years to the Montreat Fund, and, in the same month the Session endorsed the appointment of Miss Ruby Satterfield for the position of Secretary at a hospital in a mission field in China.

At a congregational meeting on July 28th, Mr. George A. Grimsley was elected to the office of Ruling Elder and Mr. H. R. Bush to the office of Deacon and both were duly ordained and installed on September 5th, 1920.

Realizing the need for facilities for interesting the young people of the church, Dr. Myers reported to the Session that a lot, opposite the church, belonging to the Masons, was available and that it could be had at a rental of \$100. per year until such time as the Masons might decide to build, and recommended that it be rented and a hut be built on it. The recommendation was approved and it was decided to ask for a loan from the building fund, at six per cent. interest, with which to erect the hut. However, on December 1st, the Executor of the estate of Miss Virginia C. Gilmer paid to the Elders a thousand dollars which she had bequeathed to them and this was used in paying for the hut. The project was carried through at a cost, for hut and equipment, of upwards of \$7,000.00, and the hut was used for a considerable time. The attractiveness of the hut was much increased by the gift by Mrs. W. Y. Preyer, Mrs. C. I. Carlson and Mrs. C. F. Chapin of a moving picture machine.

About this time Mr. C. E. Graham, of Greenville, S. C., gave to the Ministerial Relief Foundation, as a conditional gift, a building in Jacksonville, Fla., the condition being that the individual churches should each contribute a certain amount to a fund with which to pay part of the cost of the building and of its upkeep, the building, when thus paid for, to be the property of the Southern church and the income from it to be applied to Ministerial Relief. In order to gain the benefit of this proposal, the Auxiliary presented the matter to the officers, who, after investigating it, approved a gift of one thousand dollars, which was to be included in the church budget for the year 1921-1922.

During the year 1919-1920, in order to conform to a plan of operation which was being put into effect throughout the General Assembly, the Woman's Missionary Society of the church changed its name to the "Woman's Auxiliary" and adopted the "Circle" plan which has been in effective use ever since.

Miss Laura Coit, who had long been a devoted and active church worker and a leader in the work of the women, became the first President of the Woman's Auxiliary. Her Christian character and influence were not confined to her church but, because of her long connection as student and officer with the North Carolina College for Women, were largely effective in creating the Christian atmosphere of that institution, and, through her contacts with the young women there, extended far beyond the limits of the college and community. Because of these facts the inclusion here of the tribute to Miss Coit, delivered by Mrs. W. T. Bost at memorial exercises at the Woman's College in honor of Dr. W. C. Smith and of Miss Coit, seems appropriate. Mrs. Bost said:

"Identified with the Woman's College of the University of North Carolina from the time she entered as a student in 1884, at the age of eighteen, to the time of her death in February of this year (1944), thus nearing the half century mark, Laura Coit devoted practically her entire life to the development of this institution—a record perhaps without parallel in the state. It's difficult for those of us who were there in the early years to envision the college today without that radiant spirit and the warm, glowing interest in people that characterized her life. For Miss Coit was an institution in herself.

"Appointed to posts as assistant in various courses of work during the first six or seven years when she was little more than a student herself, she became in 1901 Secretary of the college and general assistant to the President. The multiplicity of her duties and the calm efficiency with which she performed them inspired Dr. Charles D. McIver, then President of the college, to pay public tribute, during the 1906 Commencement, to the beauty of her service. It also prompted the reference in the State Normal Magazine to 'Miss Laura Hill Coit under whose able direction so many wheels move frictionless.' For thirty six years she remained as Secretary of the college, a service recognized as one of immeasurable value.

"Her modest manner, so unassuming and unpretentious, can best be exemplified by the fact that during all the years we had known each other there was never the slightest reference to the illustrious

ancestry of which any one of us would have been proud to speak and inclined to boast. Not until recently did I know of that ancestry, dating back to 1634 in New England, which appeared in the recent volume of "First Families of America," or "F.F.A.," as we sometimes say, and also in the coronation edition of Burkes of London, England, which, for the first time in British history, included "American Families of British Descent." Her father was the eighth in an unbroken male line beginning in 1634. It's not difficult to visualize Miss Coit in that background of courage, hardihood, perseverance and the deep-seated faith of the New England Fathers which she so well personified.

"Love, self sacrifice and the spirit of Christian faith and fortitude constituted the "springboard" of her life. She wanted to be a missionary more than she ever wanted to do anything else in her life. All arrangements except the last few details had been made for her going when Dr. McIver's death made her feel that her duty lay at the college and so she stayed on. And yet in her demeanor there was never a suggestion of frustration or of being unhappily resigned to a situation that had thwarted her chief desire. But she was still a missionary—a missionary of good will, of brotherly love, of those intangible things we call "the fruits of the spirit" to the thousands of girls with whom she came in contact year after year. Then, too she must have gained a vicarious satisfaction in being a missionary "by proxy" in view of the fact that, as a result of the numerous missionary classes she taught, several girls went out as missionaries to different lands, writing her regularly concerning their work.

As Secretary of the college and General Assistant to the President Miss Coit became a vital, integral factor in the institution's development, the range of her activities being concentrated, however, rather than widened with the growth of the college and the consequent specialization of its functions. With rare good judgment she attended to the admission of students and to the management of loan funds, with the Registrar she prepared a card catalogue of all former students, she protected the President from a multitude of details, becoming a sort of buffer for him when things became too strenuous and straightening out more than one difficult or delicate situation.

Inevitably, as institutions expand, there is a loss in the personal and more or less intimate touch with the individual student. "Later generations of students," as so well expressed in a tribute paid Miss Coit by the faculty, "missed the personal contact with Miss Coit, which in

earlier years the girls counted precious." It was she with whom the girls conferred on personal and academic problems before the office of Dean of Women was established. She did serve again as Secretary of the committee on admissions and, until the last, had the management of loan funds and scholarships and the counselling of students with financial needs, the girls finding her always a sympathetic and understanding friend.

Resolutions of the (Alumnae) Association (of the college) in tribute to her memory characterized her as 'An inspiring leader' . . . . 'Sweet, gentle of heart, a dear understanding person, keen of intellect, sturdy and fine of character, grounded in the faith of her fathers, Christlike she moved among us.' . . . I think of her religious faith, 'saintlike in its intensity and sweetly compelling' and . . . . Above everything else, of that radiant smile that reflected the glow from within. About twenty five years ago Miss Coit was granted a six months leave of absence to visit her brother, Mr. Coit, in Korea and, when she left, was presented with a pearl pin by the Woman's Missionary Society of the First Presbyterian Church that she had headed for eleven years. On the pin was the inscription 'To wear under her smile.' "

Mrs. Bost's tribute concluded with the following verses which were written years ago by Dr. W. C. Smith to accompany a present to Miss Coit from his wife and himself:

From Mary's vase a sweet perfume  
More sweet than cherries in their bloom  
Breathed through that Oriental Room  
Two thousand years ago,  
A life as sweet we find in you  
Who day by day hold up to view  
The ever loving life she knew  
Two thousand years ago.

and with a tribute from her Pastor, Dr. Egbert W. Smith, who said that her life, in its spiritual quality, "Approximated the Beloved Disciple's goodness that was inborn."

Indicative of the high esteem in which Miss Coit was held by this church and of the value that was attached to her ability and personality, as well as to her consecration, the church made a vain attempt in 1921 to secure her services as a full time worker for the church.

At a congregational meeting on March 20th, 1921, which had been properly called, and at adjourned meetings thereof, held on March 27th, April 3rd, April 10th, and April 17th, at which the balloting

was continued, J. M. Galloway, on March 27th, and I. W. Murphy and J. S. McAlister on April 17th, were elected Deacons of the church and all were ordained and installed on April 24th, in accordance with the Book of Church Order; and at a meeting on May 2nd, the Session authorized Miss Ruth Miller to attend the training school in Richmond at the expense of the church.

On May 29th, a joint meeting of the Session and Diaconate unanimously authorized the sale of the manse, then belonging to the church, and the purchase of the R. J. Mebane home in Irving Park as a home for the Pastor and his family. The manse was sold to G. S. Ferguson for \$17,000.00.

During these years many revival services were conducted in the church by ministers specially fitted for this type of work, who were invited to lead them, and they always resulted in an improvement in the spiritual tone of the church and in the addition of members on profession of faith, as well as by letter. Notable among these, were meetings conducted by Gypsy Smith, Mel Trotter and J. Campbell Morgan.

On January 3rd, 1922, Miss Marion Stokes having resigned as church hostess, the Session, upon the recommendation of the Woman's Auxiliary, appointed Miss Mattie Williams to the position, and, until compelled a number of years later to resign because of ill health, she served the church faithfully and efficiently in this capacity. The duties of the hostess, especially after the completion of the present church, were many and exacting and Miss Williams performed them well.

In the summer of 1922 the church lost by death two of her valuable and highly esteemed Deacons. John M. Galloway died on July 16th, and R. M. Middleton on July 19th. The Diaconate adopted appropriate resolutions in honor of these faithful officers and these are a part of the permanent records of that body.

In the winter of 1922 Dr. Erdman, a distinguished member of the faculty of Princeton Theological Seminary, delivered a series of lectures in this church and, because of their outstanding character, the church invited all the ministers of the Synod of North Carolina to attend as guests of the church, reservations being made for them at the local hotels, and because of courtesies extended by the hotels to these guests, resolutions of thanks were extended to Mr. Foor and Mr. J. P. Scales, Managers respectively of the O. Henry and the Guilford Hotel. Many of these guests wrote letters expressing their appreciation of the courtesy of this church in inviting them to hear Dr. Erdman and tell-

ing how much they had been benefited by his talks. Some of them stated that it had been years since they had either been able or had had an opportunity to leave their posts for study and that their ability to buy books had been limited, so that hearing these addresses had been not only a delight but had also really re-vitalized them for their work.

At a congregational meeting on December 4th, 1922, M. G. Newell was elected a Ruling Elder and W. M. Ridenhour a Deacon of the church, and at an adjourned meeting, on January 14th, 1923, F. J. Blackwood was elected a Deacon. Mr. Newell was installed on January 21, no ordination being necessary because he had been an Elder in another church, and Messrs. Ridenhour and Blackwood were ordained and installed.

In September 1923, a need for additional officers was felt and the Session called a congregational meeting for the 30th, to elect them. Preparatory to this meeting, which was moderated by Elder Simpson, the Session appointed a committee of seven, composed of officers and private members, to nominate to the meeting twice as many suitable men for the offices of Elder and Deacon, respectively, as were to be elected and, in addition, members of the congregation could nominate others whom they might think more suitable than those nominated by the committee. From all those thus nominated the congregation was asked to elect two Elders and five Deacons. The balloting resulted in the election of two Elders, Edgar A. Ranson and D. R. Aiken, and only four Deacons, A. L. Brooks, C. W. Causey, Charles W. Angle and C. R. Wharton, all of whom, except Mr. Ranson, were ordained and installed on October 14th. Mr. Ranson had been ordained previously and was installed only.

In the death of Mrs. Jacob Henry Smith on March 29th, 1924 this church lost a member, not only beloved by the whole community, but a leader who gave vitality to every enterprise of the church for good and whose beneficent acts and influence affected every stratum of the city. She was an accomplished writer and her papers, presented before various organizations, were not only beautifully written but pictured vividly and interestingly the town as it was when she arrived and the conditions which affected it, especially during the period of the War between the States. In appreciation of her life and as an expression of the loss suffered by the church and the community when she died, the following resolutions, written by Mr. Scales at the request of the Session, were made part of the permanent records of the church:—

“In the death of Mrs. Mary Watson Smith there has been broken

one of the few remaining links which bound this church and the city to the past. Mrs. Smith was born in Charlottesville, Va., on April 30th, 1836 and died at the home of her daughter, Mrs. Robert G. Vaughn, in Greensboro, on the afternoon of Saturday, March 29th, 1924. Had she lived a month and a day longer she would have been eighty eight years of age.

"She was the daughter of Judge Egbert R. Watson and Mary Norris Watson of Charlottesville, Va., from whom she inherited the strong mind, the graces and refinements of life, the love of the beautiful and good, and the literary flavor which so abundantly marked her life until the very last.

"On the 8th of January 1857 she was married to Dr. J. Henry Smith and in April, 1859, she came with her husband to Greensboro and to this church. At that time Greensboro was a straggling village fifty one years old and the church, then thirty five years old, was small and weak. When we think of the influence exerted for thirty eight years by Dr. Smith and for 55 years by Mrs. Smith upon both the town and the church, we give thanks to God who sent them to us. Both church and city owe to this virile, scholarly, sainted preacher and pastor and to his gracious, cultured and devoted wife more than will ever be realized until the general assizes when all influences shall be measured and rewarded. They helped in a large measure to mould the character and spirit of Greensboro and of this church and to these two we are indebted for much of our strength, our broad mindedness and our fidelity to Christ.

"Not only was Mrs. Smith a true and real helpmate but she was a wonderful mother. She craved no publicity, she sought no leadership, but she attained the most regal of all positions; she was the real queen of a Christian household. She performed beautifully and well the duties of mother and her children and the world rise up and call her blessed.

"With the exception of one son, Norris, who died when a lad, she saw all her sons and daughters grow to maturity and gloried in her children's children and grand children. Her two daughters, Mrs. L. Richardson and Mrs. R. G. Vaughn, have been a blessing to this church and community and her sons, Henry Louis, Egbert Watson, C. Alphonso and Hay Watson, have become noted men in education, in literary pursuits, in mission work and in the ministry of the word. In addition to these she reared as her own son Dr. Samuel M. Smith, one of the ablest preachers in the Presbyterian church. When asked as to her rule in raising her children she could not give it for there was no



rule. She raised great children because of her personality, her fidelity, her strength of mind, her sweetness, her love for them and that mysterious power to make them love her. She imparted to them both by heredity and by example a part of her own great character and soul. She lived for 88 years through years, some bitter and trying but all sweet. She saw many changes, the town and church both grew and changed, the old passed away, but through it all she never lost her youth and spirit. Children stood in the places of their parents but in thought and understanding she was still young. She never lost interest in the world and its events. She was youthful and sweet and kind and gentle to the end.

"She is dead, this woman who loved flowers and poetry and literature and art and people and God. She has joined the ranks of the church invisible where she continues her life of service and praise with the majority of the membership of this church.

"Rarely in the history of the church and town has there been such a feeling of loss and grief as when it became known that this wonderful woman was dead. The funeral services were held in the old church where her husband preached for so many years and the people testified their affection for her by their presence at the services and in every way which love and tenderness could suggest. At the hour of sunset her body was laid to rest in Green Hill Cemetery beside her husband while the choir sang that grand old hymn,

'How firm a foundation ye saints in the Lord'

'Is laid for your faith in His excellent Word.'

"As the hymn ended the waiting congregation heard the limpid notes of a mocking bird, in a neighboring tree, and it seemed as if the bird had taken up the refrain and that it, too, was singing praises to God.

The Session of the church thanks God for her life and for what she has meant to this church and community, and orders this to be spread upon its minutes as a permanent memorial to her. This, 1st., day of June, 1924."

It was announced to the Session on April 13th, 1924 that the choir was planning to adopt the use of vestments, to be worn for the first time at the services on the approaching Easter, and this was approved though the Elders were not unanimous in favoring this departure from custom. However the choir has worn vestments continuously since that time, though the ones then chosen did not meet with the general approval of officers and members and, later, others were substituted.

## CHAPTER XXV



WHILE, as heretofore stated, the work of the Deacons was largely of a routine nature, it has always been of the utmost importance and performed with the utmost zeal and fidelity by those elected to this important office. As the church has grown in size and in the comprehensiveness of her activities, the magnitude and responsibility of the work of the Deacons have similarly grown during the life of the church, through her first hundred years down to 1924, and have, with the church, grown down to this writing, 1945. Their primary duty has always been the receipt and disbursement of church monies, but this has never been as simple as it sounds. This includes crediting all money received to the proper sources and its proper distribution among and disbursements to the many activities of the church. This includes provision for emergency demands, the establishment and payment of salaries to Pastor, choir members and employees, provision for church entertainments, insurance, repairs and improvements to church property, upkeep of organ and provision of music, attention to the printing of the bulletin and church advertisements, payment of interest on and continuous effort to reduce church indebtedness, if any, oversight of and providing for conferences, provision for young people's work and care of the poor, and provision for all the benevolences of the church, both local and foreign, including the orphanage of the church, provision for the Sabbath School and maintenance of the general comfort of the church.

On July 20th, 1924, Elder John W. Simpson was elected by the Session to the position of Trustee of the church to succeed Mr. Geo. A. Grimsley, who had resigned and, in October, Dr. Myers was granted permission to be absent early in 1925 in order to take a trip to Palestine and other countries in company with, and as the guest of, Elder Scales. Mr. Edgar Woods was engaged to supply the pulpit during Dr. Myers' absence.

The church, in order to maintain the interest and contribute to the pleasure and health of Sabbath School pupils, had, from time to time, conducted picnics and similar outings for them. Pursuant to this custom, the church, in the early Fall of 1923, arranged for all pupils of the school who complied with certain conditions a stay of one week at a hotel at Myrtle Beach, S. C., the sole cost to such pupils to be one dollar. The conditions were that children under twelve years of age should attend church services a certain minimum number of times be-

tween October 1st, 1923 and May 25th, 1924 and that pupils between twelve and twenty should also attend services a minimum number of times, greater than the number required of the younger children, in the same period. Older members of the church were permitted to make the trip by paying the actual costs, which were \$32.50. Fifty six pupils earned the right in this way to an eight day vacation at a cost to each of only one dollar and were accompanied by forty eight adults, thirteen of whom were counsellors and therefore paid nothing. The net cost to the church of this outing for the school was \$996.80.

In 1924 Mrs. Emma Morehead Whitfield, James Morehead Whitfield and George William Whitfield placed \$2,000.00 in trust with the Executive Committee of Education and Ministerial Relief of the Presbyterian Church in the United States (the Southern Presbyterian Church) as a memorial to their Uncle, the Honorable James Turner Morehead II, to be administered by the committee as a "Student Loan Fund." The donors, in establishing this memorial, stipulated that "Recipients of this Fund may be nominated by the Session of the First Presbyterian Church of Greensboro, N. C. Reports at stated times will be made to this church by the Executive Committee of Christian Education and Ministerial Relief and these reports entered in this memorial as a record of history. Should any one later wish to add to this fund, he is welcome to do so provided the conditions of the fund remain the same."

While no records have been entered in the volume mentioned, which is in possession of the First Presbyterian Church, information procured from the Committee of Education and Ministerial Relief reveals the fact that the fund was beneficially used from 1924 to 1930 to help students nominated by the First Church and, from 1930 to the present time, in the absence of nominations from the First Church, its use has been directed by the Committee. During the period, 1924-1930, thirteen students were beneficiaries of the fund, five attending Davidson College, five Flora MacDonald, two Queen's College and one Mitchell College. Eight of these have, as of August 11th, 1944, repaid their loans, two have repaid part and three have made no repayment.

James Turner Morehead II, the son of James Turner Morehead and Mary Lindsay Morehead, was born in Guilford County, N. C., on May 28th, 1838. He received his primary education in the schools of the county and in the school of Dr. Alexander Wilson in Alamance County. Entering the University of North Carolina, he, at the age of

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twenty, was graduated from it in 1858, one of the four first honor men in his class. Having studied law under Chief Justice Pearson, he was licensed to practice before the old County Courts in 1859 and before all courts in 1860. Entering the war, he was made Lieutenant of the Guilford Grays, which later became Company B, of the 27th Regiment of the Confederate Army. He rose to the Colonelcy of the 53rd Regiment and fought with gallantry and distinction throughout the war. He was wounded three times and, when the Confederates for the last time broke through the enemy lines, was captured and imprisoned. When released, after the end of the war, he returned to his home and resumed the practice of his profession, in which he was distinguished for his ability before a jury and for the clarity and force with which he presented his causes to either judge or jury.

In 1886 he was a member of the last House of Commons in North Carolina and was Senator from his home county in 1872-1875 and again in 1883-1884. He was elected President of the Senate in 1872 and discharged the duties of Lieutenant Governor during his term. While distinguished as a soldier and legislator it was as a lawyer that he was most highly and widely appreciated. He loved his profession, "held aloft its standard and stood foursquare for its integrity." He was a staunch adherent and communicant of the First Presbyterian Church of Greensboro. Unmarried, he lived for over four score years and died on April 12th, 1919. James Turner Morehead IV, now a member of this church, is his grand nephew.

Mr. Morehead's home was a large, two story residence located on the South Side of Sycamore Street not far from its intersection with South Greene Street. Handsome and distinguished in appearance, he was always immaculately dressed and, whenever he went abroad, especially in inclement weather, he wore a cape.

In 1924 Mrs. Emma Morehead Whitfield placed with the Executive Committee of the Home Mission Committee of the Presbyterian Church in the United States the sum of five hundred dollars to establish the "Mary Lindsay Morehead Memorial," the income from which was to be used "for the work of the church extension, i.e. Church Building and Loan Fund." Through some misunderstanding of the instructions, the Committee did not establish the Memorial immediately upon receipt of the fund, but merged it with other monies in its possession. However, upon inquiry from the writer in September 1944, in which was included a statement of the purpose of the gift, the Committee established the Memorial, adding to the original amount

interest for twenty years at the rate of five per cent. making the principal of the Memorial \$1,000.00, at which it now stands, the income from which will be applied to the purpose for which the Memorial was intended, and will result in benefit to weak churches throughout the Assembly.

"For more than thirty years Mary Lindsay Morehead (Minnie Morehead) was an invalid in body. Her cheerful patience and Christian fortitude made her beloved by those who came in touch with her and sent forth the influence of daily witnessing for Jesus Christ, her Lord." She was the wife of James Turner Morehead I.

At a congregational meeting held on May 25th, 1924, a resolution was adopted authorizing and empowering the Building Committee of the new church to purchase the Lindsay Street school property and, at a similar meeting on January 4th, 1925, the Building Committee was likewise authorized to use, in payment for the additional property, funds held by it in connection with the erection of the new church. In this way the Lindsay Street property was acquired, which extended the church's holdings, on the East side of the church, to Forbis Street.

The church was hostess, on February 19th and 20th, 1925, to a convention of the Presbyterian men of North Carolina, at which several of the most prominent men in the Southern Presbyterian Church were speakers, among them Dr. W. L. Lingle, Rev. J. E. Purcell, Mr. Chas. A. Rowland, Dr. M. E. Melvin, Dr. J. D. Eggleston and Dr. W. T. Thompson. At the same time a parallel convention of the Presbyterian women of the state was held in the Smith Memorial Building. It is believed that those attending these meetings gained an inspiration which was far reaching in its influence throughout the state.

About April 1st, 1925 Dr. Myers, together with Mrs. Myers and Mr. and Mrs. A. M. Scales, returned from his trip to Palestine and resumed his duties as Pastor of the church. A welcoming reception was tendered to them by the Diaconate. Mr. Edgar Woods had served most acceptably as Pastor during Dr. Myers' absence.

Mr. Woods, whose father and mother were missionaries in China, had come to America in his youth to secure his education and had joined this church. He wished to return to China as a missionary and, after his service as supply Pastor, the officers discussed the matter of providing him the means with which to do this, the result being that the Pastor was empowered to ascertain whether or not twenty seven members of the church would each contribute one hundred dollars for his support. The Pastor presented the matter to members of the church

and the twenty seven subscribers were easily found and Mr. Woods was thus enabled to return as a missionay to the land of his youth.

One of the most delightful camps ever conducted by the church for her Sabbath School was at Sapphire, N. C., from June 22nd, to July 2nd, 1925. About sixty five members of the school who had earned the outing and twenty counsellors went at the expense of the church. One hundred and forty three others, who paid their own way were present at the camp and the average attendance for the entire ten days was one hundred and twenty, each of whom paid at the rate of \$32, for the outing. Mrs. L. Richardson contributed \$1,000.00 with which to pay for the train to and from the camp and the net cost to the church was \$1,882.32.

In the Fall, Mr. Denny, who handled the estate of Mrs. Lilly C. Hendrix (Mrs. E. M.), who had recently died, reported to the church a bequest by her, the net proceeds of which were later delivered to the Trustees of the church. The bequest, amounting to \$8,377.04, consisted of cash, sundry stocks and a real estate mortgage, all included at their face value in the amount mentioned. Because of a shrinkage in the value of these securities, due to adverse business conditions during the intervening years, the present value of this legacy, from which the church has continuously had, and now has, an income, is five thousand dollars, and this income is profitably used by the church.

At a congregational meeting on September 20th, 1925, moderated by Mr. E. S. Parker, R. R. King and E. S. Parker were elected Ruling Elders of the church and Frank Leak was elected a Deacon and, at a similar meeting on the 27th, moderated by Elder Vaughn, E. C. McLean, John A. Kleemier and H. Smith Richardson were elected Deacons. Both Mr. King and Mr. Parker declined to accept the office to which they had been elected but the Deacons-elect accepted and were ordained and installed on October 11th.

As previously stated, the church had erected, for the use of her young people, a hut on a lot near the church, belonging to and loaned by the Masons, to be used until the Masons should need the lot. At the expiration of several years, during which the hut was a most valuable part of the work equipment of the church, the Masons had need for the lot and the hut was sold for \$260.00. It has also been noted that the church bought the Lindsay Street school property, on which was a substantial brick school building, which was used for some time for Sunday School work, as an adjunct to the Smith Memorial Build-



ing. This building was sold for \$750.00 in July 1926, the purchaser, in both cases, assuming responsibility for removing the buildings.

In 1926, at the suggestion of the Pastor, Dr. Myers, tentative efforts were made to arrange with what was then the Chamber of Commerce Broadcasting Service to broadcast some of the services of this church, especially the night services. Later, after the owner of the system had severed connection with the Chamber of Commerce, a plan, in association with other churches of the city, was formed under which the night services of these churches would be broadcast alternately, and, later still, this church arranged for the broadcasting of her morning services. Practically continuously since this arrangement was made, the Sunday morning service of the church has been carried by radio to many thousands of people in Greensboro and neighboring sections of the state, people unable to be present in the church, who were thus enabled, not only to enjoy, but to profit from the preaching of the Pastor. Most of the cost of this service has been voluntarily borne by individuals, who each paid for the use of the radio for one or more Sundays and, in some instances for many Sundays, thus relieving the church of the expense. Among these, Belk's Department store has been the most continuous and liberal contributor of this service.

In 1926 the officers of the church created a new position in her operative organization, the position of Business Manager and Deacon. John J. Phoenix was elected as the first incumbent of this office, efficiently discharging the duties of the office for several years. He was succeeded by Elmo M. Sellars who also served efficiently, and he, in turn, by Professor A. C. Hall who, while Deacon, served so well that when he was elevated to the position of Elder, he was requested to continue in the position and is still efficiently discharging its duties.

An additional worker was needed for the summer of 1928 and the employment of Mr. Graham Lacey was made possible by the generous assumption by W. Y. Preyer and J. A. Woods of the additional expense this entailed upon the church.

In July 1928 a request was received from the Executive Secretary of Foreign Missions, Dr. Egbert W. Smith, that this church, which had been supporting Mr. and Mrs. W. E. Hollister as missionaries in Japan, permit the transfer of their support to the Men's club of a Charlotte church, and, in their stead, assume the support of Mr. and Mrs. Vernon A. Crawford, who were just entering missionary work. The transfer of Mr. and Mrs. Hollister was readily agreed to, but

as this church might prefer to support missionaries already in the field, Elder Simpson was appointed to inquire into and report upon this, as well as upon the suitability of Mr. and Mrs. Crawford. As the result of his report this church accepted the support of Mr. and Mrs. Crawford and they were enabled to enter upon their work as missionaries.

In September, 1928, committees from the Glenwood Presbyterian Church and the Westminster Church appealed to this church to unite with them in paying a street assessment levied against the Glenwood church and the Session approved a joint action, under which this church would pay one half, \$586.89, of the assessment provided Westminster Church and the Church of the Covenant would pay one fifth each, the Church-by-the-Side-of-the-Road one tenth and the Glenwood Church would raise the remainder.

Information was brought to the Session in January 1929 that the Church-by-the-Side-of-the-Road, successor to the Bessemer Avenue Church, was considering the advisability of disbanding. The Session thereupon instructed its Clerk to write to the Elders and Deacons of that church, cordially inviting her officers and members, in the event they should decide to disband, to become members of this church. A cordial reply was received, thanking this church for her invitation and stating that their problems had been solved and that they would continue to function as a church.

At a congregational meeting, held after due notice, on March 17th, moderated by Elder Simpson, John A. Kellenberger, J. S. McAlister, I. W. Murphy and Harry S. Donnell were elected Ruling Elders of the church and all of these were ordained and installed on March 31st, in accordance with the Book of Church Order. At a similar meeting, on March 31st, also presided over by Mr. Simpson, at which five ballots were taken, Messrs. J. E. Hardin, John W. McAlister, Bernard Wright, W. Y. Preyer and W. O. White were elected to the position of Deacon. All of these, except Mr. J. W. McAlister, accepted and were ordained and installed on April 7th.

In the Spring of 1929 the Session authorized its Clerk to write the Executive Secretary of Foreign Missions that this church would undertake the support of Miss Mary Lee Sloan as a missionary in China and would use, for that purpose, the \$2,700 which had been contributed annually for the support of Dr. and Mrs. W. H. Venable in China and Mr. and Mrs. W. B. Harrison in Korea, other arrangements having been made for the Venables, Mr. Harrison having died in 1928 and his widow having returned to America. The Clerk was

also instructed to ask the Secretary for full information about the missionaries being supported fully or in part by the church or any of its organizations and this information will be included later in this volume.

On June 19th, 1929, Elder J. A. Matheson died and, on July 1st, the Session appointed Elder J. A. Tate to see that his name was inscribed on the tablet in the church to deceased Elders, and to prepare suitable resolutions to his memory. These resolutions follow:—

"In the death of J. A. Matheson the First Presbyterian Church of Greensboro, North Carolina, and especially the Session of this church, are sensible of a great loss. Desiring to record our esteem and affection and our profound sorrow, we do hereby adopt the following Memorial:—

"Junius Ayers Matheson was born October 27th, 1869, in Taylorsville, N. C., and, as the shadows of evening gathered in his beautiful home on Sunset Drive in Irving Park on June 19th, 1929, his brave spirit passed on to its reward. 'In my Father's house are many mansions, if it were not so I would have told you.'

"His father was W. B. Matheson, an Elder in the Presbyterian Church of Taylorsville, N. C., and his mother was one of those quiet heroines of the Christian faith, who, by precept and example, have always inspired their sons to do valiant service for God and humanity. Thus he received the inestimable blessing and noble heritage which comes to every child of the covenant who is born of Christian parents.

"Graduating from Davidson College, his success along educational lines, as Superintendent of the city schools in Durham and as Principal of the Training School at North Carolina College, and later as President of the Matheson-Wills Real Estate Company, is well known throughout this section of the state.

"On February 1st, 1920, he took his ordination vows as an Elder in the First Presbyterian Church of Greensboro and we remember his bravery, courage and optimism under great difficulties and how, suffering the serious handicap of ill health for so many years, he nevertheless 'fought a good fight, kept the faith and finished the course.'

"And we would especially commemorate the notable and efficient services which, oftentimes under the stress and strain of physical suffering and poor health, he so faithfully performed as Chairman of the Building Committee, to which was entrusted the tremendous task of planning and erecting a modern temple of worship, adequate and sufficient to satisfy the demands and fulfill the desires of future gen-

erations, which we hope soon to see dedicated to the glory of God and service of humanity.

"We remember with gratitude his unswerving faith, his simple, unaffected piety and his faith in and love for the Lord Jesus Christ, and we have the faith to believe he has builded for time and for eternity.

"Lamenting our loss, but accepting the Father's will in his removal from earthly labors, we direct that this memorial be recorded in our minute book and a copy be forwarded to the family of our beloved brother."

Confronted during this year by many problems arising from financing the current obligations of the church and those arising from the erection of the new church edifice, questions were constantly being raised as to the special duties and obligations of the Session and the Diaconate, and as to the relationship between them and the various organizations of the church. To clarify these matters, Elder J. W. Simpson was requested to present to the officers an explanation of the system of government under which Presbyterian churches operate and of the relative fields of authority of the two bodies. He therefore made a thorough explanation of these matters on July 23rd, which resulted in a better understanding by a more effective co-ordination of the work of the members of these bodies.

The Session instructed the architects of the new church to prepare and install in the church a tablet containing the names of the members of the building committee, with a special reference to Mr. Matheson as Chairman of that committee.

The ground swell, heretofore mentioned, for the provision of more adequate accommodations for the greatly increased membership and work of this church, which began late in the second decade of the twentieth century, had continued and grown in power, though retarded at times by shoals of various kinds, until definite action was taken which resulted in the present magnificent edifice for church and Sabbath school activities.

The original committee of twenty four, which had been active in arousing the interest of church members, was believed to be somewhat large to effectively discharge the duties attendant upon the later stages of a building programme. The congregation therefore, in December 1925, while appreciating the work done by the original committee, elected a building committee of nine, Messrs. J. A. Matheson, A. M. Scales, A. L. Brooks, H. R. Bush, J. W. Simpson, H. S. Richardson, E. A. Ranson, R. G. Vaughn and J. W. Brawley and committed to

this committee the whole matter of deciding whether to enlarge the existing church, or to remove it and build anew on the same spot or to sell that site, exclusive of the church cemetery, and buy and build upon a new site. Sub-committees were appointed to canvass the possibilities of financing such facilities as might be decided upon, to consider possible sites for a new church, to ascertain from other churches of approximately similar size just what should be included in a new church, to consult with Dr. Weigle of Yale University as to these matters and to get from realtors estimates of the approximate value of the existing site. The Pastor, Dr. Myers, was asked for an expression as to the minimum requirements for the existing and anticipated needs of the church and gave it, as his opinion, that facilities for a congregation of 1600 and for a Sabbath school of 1200 were such a minimum. A campaign to raise money to erect a new church had been conducted in 1926 which produced pledges amounting to \$263,738.60, included in which were pledges from the Richardson family, made on the basis of a percentage of pledges received from other members, which amounted to \$65,934.65. All this preliminary work consumed several years so that final action was not taken by the Building Committee until 1927. Mr. Hobart B. Upjohn of New York, a church architect of distinction, and Mr. Harry Barton, an Elder of the church, were selected as architects and submitted plans which were considered in determining whether to use the old site or to build elsewhere. The value of the old site was also a determining factor and this, based on an average of the estimates submitted by four realtors, was supposed to be slightly more than a quarter of a million dollars. In fact the Government, which was about to erect a new Post Office in Greensboro, had been considering this property and the church was given reason to anticipate its purchase by the Government for \$225,000.00 but some interposition prevented the sale.

Finally, in 1927, the Building Committee decided that the wisest course was to build on a new site and that, among the several sites considered, the site upon which the church now stands was the most desirable and authorized its purchase at a price not to exceed \$130,000.00 and instructed the architects to submit plans for a church to cost not in excess of \$500,000.00. Tentative plans were submitted and revised. An Advisory Committee from the Woman's Auxiliary, consisting of Mrs. J. W. Simpson, the President, Mrs. C. I. Carlson, Miss Bertha Corl, Mrs. E. R. Michaux, Miss Mattie Williams and Mrs. C. L. Van Noppen, was appointed which greatly assisted the Building Committee in

its final decision as to plans. The action of the Building Committee was ratified and the plans for the new church were approved by the congregation, the new site was bought and the contract for erecting the main building was let to Walter Kidde and Company, with subordinate contracts to others, and construction of the church began in April 1928.

Three excellent residences occupied the new site of the church. Two of these were razed but the third, the Hudson home, was moved to the Elm Street front of the site, remodeled for use as a church office and hospitality house and is now in use for these purposes.

In purchasing the new site the sale of the old site was contemplated as a means of providing part of the purchase price of the new site and building. This possibility caused considerable concern to many of the descendants of those who were buried in the church grave yard. A committee, representing two hundred and fifty of these descendants, formed a tentative organization for the care of the grave yard and presented a petition to the officers of the church to deed the grave yard to this organization. The reaction of the officers was favorable to this request, especially as the sale of the grave yard was never contemplated, as the records of the committee in charge show, but eventually it was decided that the church would retain and maintain the cemetery.

The corner stone of the new church was laid with Masonic rites on September 30th., 1928. The committee which arranged the programme consisted of Elder John W. Simpson, the Chairman, who presided over the ceremonies, J. J. Phoenix, J. A. Matheson, Mrs. J. E. Hardin, Mrs. T. D. Sherwood, Mrs. Lynn Williamson, W. Y. Preyer and Dr. Chas F. Myers. The address was made by Dr. Ben R. Lacey, Jr., of Union Theological Seminary, the prayer was made by Dr. Myers, the stone was placed by Miss Lizzie Lindsay and C. G. Wright, descendants of Jesse Lindsay, who gave the site for the first church building and a short history of the church, written by Mrs. J. Sterling Jones, was read by H. Smith Richardson.

The new church, a magnificent structure of Gothic architecture and cathedral appearance and proportions, including also the Sabbath School building, having been completed and ready for use, was dedicated on October 6th, 1929 in a service participated in by the two living former Pastors of the church, by the incumbent Pastor, by the Building Committee through its duly appointed representative, by the choir and by the congregation. At the dedicatory service in the morning Dr. Egbert W. Smith preached the sermon and Drs. Melton Clark

and Charles F. Myers made the prayers and, at the evening service Dr. Clark preached the sermon, Rev. R. Murphy Williams read the Scriptures and Dr. C. E. Hodgin and the Rev. Jas. H. Armbrust, Pastor of Park Place Methodist church made the prayers. The committee charged with the duty of planning these dedicatory services were Elder John A. Kellenberger, Chairman, Elder E. A. Ranson and Dr. Myers.

The first wedding in the church was that which united in marriage Miss Tula Belle Tate and Mr. A. H. Lambert, both residing in Greensboro at that time, though Miss Tate was from Mebane, N. C. The wedding was solemnized on October 12th, 1929 by Dr. Myers, who used the ring service in uniting this couple. The ceremony was performed at one o'clock. The bride wore an ensemble of brown satin and blouse of ivory. Her hat was a brown soleil model and her corsage was of orchids, sweetheart roses and valley lillies.

This was the fourth church building erected by the church in one hundred and five years, three of them on the same site, and each of them represented a triumph of faith on the part of Pastor and people over seemingly almost insurmountable difficulties, a faith which was represented by fourteen ministers who had gone forth from the church to spread the Gospel message and which, at that time, was also evidenced by eleven missionaries who were being supported wholly or in part by the church.

The Sabbath School part of the new plant, designated as the Smith Memorial Sabbath School Building, as a memorial to Dr. J. Henry Smith, in lieu of the Smith Memorial Building, which was attached to the former church building, was furnished by Mrs. L. Richardson at a cost of \$7,000.00 as a memorial to her late husband, Mr. L. Richardson.

The cost of the new plant and equipment was approximately three quarters of a million dollars, a large part of which was carried for years as a debt on the church. This debt was reduced by \$100,000.00 in April 1937 by the purchase of the former plant by the Richardson family, who rehabilitated it and donated it to the city as a library and civic center. The balance of the debt was finally paid early in 1945.

The beautiful rose window in the North end of the church was installed as a memorial to all of those to whom memorials had been erected in the former church. A tablet in the vestibule at the main entrance bears the following inscription, together with the names of those to whom the memorials referred to, had been erected:

"The Rose Window above is dedicated to the glory of God and in the memory of those to whom memorials had been erected in the former church and Sunday School buildings:"

"W. D. Paisley, John A. Gretter, Ralph Gorrell, Mary Chisolm (wife of Ralph Gorrell), John Motley Morehead, Julius Alexander Gray, John M. Dick, Parthenia P. Dick, Mildred J. Rankin, James W. Dick, Bettie G. Dick, Jesse H. Lindsay, Junius Irving Scales, Jennie Scales Cobb, Alfred Moore Scales, Anne Elizabeth Morehead, Emma Morehead Gray, D. P. Weir, Susan J. Bell, Sam P. Weir, Lizzie L. Weir, Amelia G. Lindsay, Effie Henderson Scales, Annie Bullock Scales."

Mr. and Mrs. A. L. Brooks gave the landscaping of the grounds around the church as a memorial to their parents. Mrs. James Henry Walsh gave the pulpit in memory of her mother, Mrs. Henry Humphrey Tate. Mrs. H. Livingston Lee gave the pulpit seats in memory of her father, Mr. Henry Humphrey Tate.

Two communion tables were given by Mr. and Mrs. C. M. Vanstory in memory of Mr. and Mrs. W. S. Moore. The communion chairs were given by the Bethany Girls.

Mrs. Lucy Michaux McConnell gave the pews in the West balcony in memory of her ancestors, Mr. Abraham Michaux and his wife, Susan Rochet.

Mr. and Mrs. John J. Phoenix and children gave a pew in memory of Rebecca Phoenix.

The Alfred Scales Memorial organ was removed from the old church, rebuilt and enlarged and is now in use in the new church.

The Virginia Gilmer Memorial Rooms, the most beautiful in the church, are a memorial to Miss Gilmer whose gift made them possible.

The baptismal font was given by Mrs. Ida Sloan Ellington and Mrs. Paisley Ellington Payne in memory of Captain Neill Ellington.

The pulpit which was used by Dr. J. Henry Smith for thirty nine years is in use in the Virginia Gilmer memorial rooms.

The bell in the new tower is the same bell which was given by Mr. Charles G. Yates and used for many years in the old church.

The two large vases on the pulpit were given by Mrs. Matheson as a memorial to her late husband, Elder J. A. Matheson and the rose vase in the vestibule was given by G. O. Coble "To the glory of God."

The choir stalls were given by the Woman's Auxiliary as a mem-



orial to Mrs. Robert G. Vaughn, a life long member of the church, one of the most active and influential workers in the church and, for years a leading singer in the choir.

While the whole membership of the church rejoiced that they had a new and adequate plant, the severing of the ties and associations with the church which had so long served them was a cause of sorrow and the following poem, written by Harriet Taylor, gives expression to this feeling:

"Shrouded in Ivy, the quaint old church  
Somber and brooding stands:  
Desolate as the heart of a mother,  
Bereft and left with empty hands.

It's hallowed walls no longer ring  
With fervent praise and prayer  
Uplifted to the throne of God,  
For no man worships there.

God save it from vandal's hand,  
Save it from the gnawing worm;  
Save from man's greed its sacred ground;  
Protect it from the storm.

It is not dead but sleeps,  
Another life it shall attain;  
E'en now the cry: 'Awake,' is heard,  
Awake and live again."

As this is being written, the First Presbyterian Church of Greensboro is approximately a hundred and twenty-one years old and during this time, with the exception of about four months in which her pulpit was supplied, she has had only six Pastors and her great growth in size and accomplishments is an everlasting monument to the character, ability and leadership of these men. Seldom indeed has any church had six Pastors in succession who were as great as preachers, as Pastors or in calibre as were these ministers of the Gospel.

The men's organization of the church, the Myers' Minute Men, hereinbefore briefly mentioned, was an important factor in securing the money for the new church and, for a number of years, in raising the annual budget of the church and is deserving of a more extended reference.

This body was organized in 1918 for the purpose of supporting the Pastor, Dr. Myers, in the work of the church. Its initial membership consisted of eighteen men, each of whom contributed a hundred dollars to a fund to be used as the Pastor's Welfare Fund. The annual dues were, for a while, four dollars but shortly after organization the Minute Men brought Billy Sunday to Greensboro for a meeting, which netted the organization \$3,000.00, which went into the Fund and thereafter no dues were required.

Until 1921 membership was voluntary but thereafter every man of the church automatically became a member. Officers were elected annually and were a Captain General, a Secretary, a Prime Minister, and a General Staff of five members. The effectiveness of this body is shown by the increase in subscriptions to the budget during the life of this organization, especially from 1918-1919 to 1927-1928. In 1917-18 subscriptions to the budget were only \$19,000.00 and, largely by the efforts of the Minute Men this was increased to \$40,000.00 in 1918-19 and increased annually thereafter until, in 1927-28, the subscriptions to the budget reached \$90,000.00. The work of the organization was carried on through committees and weekly luncheon meetings were held at which these committees reported. Among those who served as Captains General during this period were W. B. Vaught, J. E. Hardin, G. O. Coble, L. B. Leftwich, H. E. Cartland and C. W. Causey.

A smaller group, known as the Contact Club, has, to some extent, taken the place of the Minute Men and now serves to keep Dr. Myers in touch with new comers to the city. The budget campaigns are now conducted by annually selected managers, or Captains General, and workers, who maintain the effectiveness of the Myers' Minute Men.

In connection with the budget for 1931 the Session recorded its grateful appreciation of a contribution to this budget of \$5,000.00 from Mr. S. Clay Williams who had formerly been a Deacon of this church, but who had removed to another city.

Year .....	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929
Baptisms .....	57	24	37	31	23	30	29	39	30	33
Additions to Membership .....	273	171	193	204	198	225	237	163	219	206
Sunday School Enrollment ...	1264	1208	1103	1200	1273	1248	988	1207	1244	1238
Total Church Membership ....	1342	1375	1495	1582	1739	1807	1498	1559	1731	1805
Gifts to Foreign Missions ....	\$10040.00	\$18992.00	\$14179.00	\$14910.00	\$15024.00	\$11567.00	\$17909.00	\$15085.00	\$12304.00	\$11191.00
Gifts to Home Missions .....	6202.00	5400.00	6740.00	6800.00	8007.00	8429.00	12527.00	9436.00	11358.00	4138.00
Gifts to Chris. Ed. & Min. Relief	1596.00	1005.00	1500.00	2716.00	2209.00	2579.00	2490.00	1588.00	2554.00	1061.00
Gifts to Publication .....	490.00	490.00	535.00	681.00	620.00	396.00	573.00	.....	623.00	209.00
Gifts to Education .....	10516.00	11322.00	13571.00	11993.00	2389.00	2629.00	4577.00	2841.00	2814.00	1060.00
Gifts to Bible Cause .....	180.00	180.00	160.00	206.00	230.00	256.00	178.00	90.00	156.00	60.00
Gifts to Orphanage .....	3919.00	5003.00	3814.00	2871.00	4909.00	4921.00	5467.00	4802.00	5841.00	3314.00
Presbyterial Tax .....	225.00	225.00	330.00	330.00	330.00	330.00	330.00	330.00	330.00	330.00
Salaries .....	8400.00	7200.00	9000.00	9000.00	9000.00	9000.00	9000.00	9000.00	9000.00	9000.00
Congregational Expenses .....	26034.00	44698.00	39227.00	39081.00	43264.00	33769.00	42119.00	49899.00	33122.00	58424.00
Miscellaneous Missions & Exp.	4974.00	1499.00	3039.00	3833.00	2874.00	6357.00	1065.00	700.00	4540.00	3095.00
Building Fund Gifts ....	.....	.....	.....	.....	.....	.....	10000.00	18591.00	14760.00	36015.00

## CHAPTER XXVI



IN 1939 the Presbytery of Orange honored this church by electing Elder A. R. Wilson as one of her Commissioners to the General Assembly and, in the latter part of the year the church agreed to assume \$18,999.00 as her part of the Ministers' Annuity Fund, then being established. And the Thanksgiving offering to Barium Springs Orphanage was \$2,940.40, of which the Men's Bible Class contributed \$750.00.

The record of the Men's Bible Class as a contributor to this church and its benevolences is a notable one, especially so when it is remembered that its average attendance was approximately forty men. During the twenty year period ending in 1941 this class contributed slightly more than thirty thousand dollars, all of which was applied to the church and her causes except about one hundred dollars a year, which were applied to the local expenses of the class. Of this thirty thousand dollars slightly more than fifteen thousand dollars were given to Barium Springs Orphanage and the remainder was distributed among other causes of the church. Since 1921 an additional three thousand dollars has been added by this class to its contributions to the church. These funds have been handled during this entire period by the Treasurer of the class, Elder W. O. White.

In March 1930 the Henry K. Burtner Post of World War Veterans requested permission of the church to use as a community center and play ground for young people that part of the church grounds lying East of the Smith Memorial Building and the grave yard. The Session gladly granted this request, with the proviso that adequate supervision would be given. This was agreed to and, for quite a while the Post maintained there this service for young people.

At a meeting of the congregation on February 15th, 1931, which had been regularly called, and at successive adjourned meetings held on February 22nd, March 1st, March 8th, and March 22nd, all moderated by Elder E. A. Ranson, the following were elected Ruling Elders of the church, Dr. Henry Louis Smith and Dr. C. I. Carlson on February 15th, C. D. Cunningham on February 22nd, W. O. White on March 1st, and H. K. Herndon on March 22nd, and all of these except Dr. Smith were ordained and installed on March 29th. Dr. Smith, having previously been ordained, was installed on April 26th.

At a regularly called congregational meeting on May 17th, 1931, and at successive adjourned meetings thereof, all presided over by Elder

Harry Barton, ten additional Deacons were elected, as follows: Lunsford Richardson and R. L. Coons on May 24th, J. H. Laubenheimer on May 31st, A. C. Hall, H. H. Overton, Hill Hunter, S. Fuller Smith and J. Max Hendrix on June 7th, and C. O. Forbis and Montgomery S. Hill on June 21st. All of these, except S. Fuller Smith, were ordained and installed on June 28th. Mr. Smith was ordained and installed on July 12th.

It had been the practice of this church for some years to raise money necessary for the operation of the church and for her benevolences by an annual personal canvas, conducted by officers and members under the leadership of some man selected for the purpose by the officers of the church. However, in 1932, as an improvement on this plan, the members were invited to remain after morning service on a specified Sunday and make their contributions for the year, thus showing their interest and reducing the work of the canvassers proportionately, and this innovation proved so successful in raising the budget and this membership gathering was so happy a social event that this method has been used ever since.

In November 1932 the Rev. Ronald S. Wilson accepted an invitation to become Dr. Myers' assistant and suitable quarters were prepared for Mr. Wilson and his family in the church office-house. He served the church most acceptably until 1937. His salary was paid by the Men's Bible class until November 1st, 1933 and was thereafter included in the church budget. In December 1932 Miss Lucy Pell, who had been a church worker for some time, was elected to the position of Director of Religious Education and is still serving the church.

Miss Pell has worked for this church in a number of capacities, and in all of them has given to it her whole hearted devotion and all of her time, energy and thought. Well trained and thoroughly capable, her leadership and influence in every position she has held has been effective and far reaching. As Director of Young Peoples work, she is now leading and directing in an expanded and progressive programme for the young people of the church.

Under the laws of the Presbyterian Church in the U.S. church officers may be elected for life or for a limited term, at the option of the individual churches and, until 1933, this church had elected all officers for life. However, in September of that year, pursuant to a recommendation from the Session, the members of the church decided that the terms of all officers elected thereafter should be limited to seven years and that no officer, though eligible to re-election later,

should be immediately re-elected to succeed himself. This limitation, though depriving officers, whose terms had expired, of the privilege of voting, did not deprive them of the privilege of attending meetings, of participating in discussions or of representing the church in such capacities as were open to them while in office. This change was deemed advisable in order to give more men the opportunity of being officers and to give the church the advantage of new blood in her official family. Several of the present officers hold office for life under the old plan but many of them have been elected under the new plan.

The debt incurred by the church in connection with the erection of her new edifice was for many years a burden on the church and this was especially the case during the early thirties when the financial conditions of the country were so bad and all the banks were closed. The responsibility of handling this debt fell upon the Deacons and was a cause of continuous work and worry to them and their attention to it deserved and received the admiration of the church membership. In 1933 the total indebtedness of the church, including unpaid interest, was slightly in excess of four hundred thousand dollars, the bulk of which was carried by the Jefferson Standard Life Insurance Company and, had it not been for the understanding and leniency of the officers of that company, the burden of the Deacons would have been infinitely greater than it was. The appreciation of, and the gratitude for, the attitude of the company is recorded many times in the records of the church officers.

In recognition of this condition the Richardson family, probably as a whole, the largest contributor in the church membership, directed that their contributions to the church be segregated from the general support of the church and be applied exclusively to the reduction of the church debt. While this aided materially in reducing the debt, it, at the same time, proportionately reduced the ability of the church to contribute to the causes of the Assembly.

The burden of the debt was felt not only by the church herself but by the work of the Assembly, for the maintenance of debt and interest payments necessitated a curtailment of contributions to Assembly causes, contributions which the Assembly rightfully expected from one of its largest and strongest churches. However, as conditions eased and as this debt has been reduced, the church has increasingly done her part in the general work of the Assembly.

Apropos of church indebtedness, the following paragraph from a letter written to the church in 1873 by W. A. Caldwell, who was

resigning as Treasurer of the church, a position he had held since 1849, is trenchant and interesting. He wrote:

"Reference will be made to only one custom, which I have regarded as erroneous and have desired to have changed, to-wit: The custom of appointing a committee from the congregation (officers) to procure subscriptions for repairs of the church, or any other legitimate object specified, and allowing such committee to go on and have the work done according to their views and tastes, and almost invariably expending more than they collected and leaving outstanding bills of which the Deacons, sometimes, have no knowledge until these bills were presented for payment, one, two, or more years afterwards. The amount of receipts for any specific object, after being fairly presented to the congregation and an opportunity afforded them to make contributions thereto, should be the standard of expenditure for that object, and it should be the duty of the committee and others, who contract debts, to make collections and pay them."

On December 21st, 1933 the Sabbath School of the church celebrated its hundredth anniversary with appropriate and interesting exercises. Four of the eighteen men who had, during the hundred years of the school's existence, served it as Superintendent, were present, together with a large number of former pupils and teachers and a number of ministers and members of other Presbyterian churches of the community. The incumbent Superintendent, Elder John A. Kellenberger, presided and Mrs. J. Sterling Jones, Historian of the Woman's Auxiliary, presented a most enlightening account of the life of the school. The total enrollment at this time, including Cradle Roll and Home Department, was 1227 and the communing members of the church were 1757.

On June 26th, 1933 the church lost a valuable officer in the death on that day of Deacon J. E. Hardin. Mr. Hardin, who had, for a number of years, been Superintendent of the Proximity Manufacturing Company, had served the church well since his election to the Diaconate in March 1929.

At a congregational meeting presided over by Elder Barton, duly called and held on April 15th, Messrs. W. Y. Preyer, Henry Myers and S. Fuller Smith were elected Ruling Elders and were ordained and installed on May 20th.

On April 10th, 1934, the church suffered the loss of another valuable officer in the death of Deacon Harry R. Bush. Mr. Bush had come to this church from Edgewater Presbyterian Church of Chicago

and had served as Deacon since July 1920. He was, for twenty five years, President of the Dixie Fire Insurance Company and was a leading business man of the community, active in all things pertaining to the welfare of his church and city. His associates in the Diaconate, in an expression of their regard for and the loss they had suffered in the death of Mr. Bush, wrote the following letter to Mrs. Bush:

"The Board of Deacons of the First Presbyterian Church wish to express to you and to your children their sincere sympathy with you in the loss you have suffered in the passing of your husband and father. Every Deacon of your church, which was his church, would write his feelings into this simple, informal letter and each one would give utterance here to the high esteem and kindly affection in which he, our fellow Deacon, was held. We loved Harry Bush. We admired his integrity of character, his just and fair dealings, his genial humor and gentlemanly ways. We shall miss him in the city where we have been wont to see him and we shall miss him in the church where we have worshipped and counselled with him. To say that we miss him is our sad way of paying tribute to the worthwhileness of his life. Humbly we would bespeak for you and your family the consolation of the faith that,

'What is excellent,  
As God lives is permanent:  
Hearts are dust; hearts' loves remain;  
Heart's love will meet thee again.'

At another congregational meeting, properly called by the Session and held on June 10th, Dr. Myers presiding, Messrs. Frank A. Sharpe, Wm. H. Bogart, Lynn B. Williamson and Charles G. Yates were elected Deacons and all of these except Mr. Williamson were ordained and installed on July 1st. Mr. Williamson was ordained and installed on January 3rd, 1937.

While some members had at all times practiced tithing, the Biblical method of giving, at no time had a majority of the members of the church adopted it. However, in the Fall of 1934, under the stress of the trying financial condition of the church at that time, a considerable number agreed to tithe for a limited period, with remarkable results. Tithing by these members, during a period of twelve weeks in 1934, produced over twice as much as the church had received, under the periodic system of giving, during a similar period in 1933, the total received in 1934 being \$26,178.07. And during this period the Thanksgiving offering for the Barium Springs Orphanage was \$2,283.45.



The custom of taking a special offering for this orphanage at Thanksgiving had been inaugurated some years earlier and has been annually observed to this time. Mr. J. B. Johnston, the Superintendent of Barium, has annually addressed the congregation of this church just before Thanksgiving, bringing messages about Barium of such great interest that the sympathy of the congregation for Barium has not only been sustained but has grown with the years.

In May, 1935, the church received a cash offer of \$19,500.00 for the manse located in Irving Park, and, the acceptance of the offer having been approved by the officers in joint meeting on May 16th, the congregation, on May 19, authorized this sale by unanimous vote and instructed the Trustees to accept it and to make the necessary transfer of the property. For some time the church provided living quarters for Dr. and Mrs. Myers at the King Cotton Hotel. However, a committee was appointed to confer with Dr. and Mrs. Myers about permanent quarters and it was agreed that they should select a house or apartment that suited them and that the church should, as long as this arrangement lasted, add the cost of such accommodation to Dr. Myers' salary. In the mean time Dr. Myers announced that this arrangement need not go into effect during the summer, as a lady member of the church, who would be absent from her home, had invited Mrs. Myers and him to occupy her house during the summer. Later Dr. Myers acquired a home of his own.

Sometime prior to the Summer of 1935, the Trustees, in order to protect a loan which had been made from church funds, found it necessary to buy the property securing the loan, a house and lot on Dover Road in Irving Park. A purchaser had been secured who offered a price for this lot which would reimburse the church for the loan, \$7,500.00, together with the accrued interest and, at a congregational meeting on July 21st, 1935, the Trustees were authorized, in a resolution duly adopted, to make the sale.

At a congregational meeting held on March 1st, 1936, which was moderated by Elder Barton, Messrs. Charles T. Boyd, Elmo M. Sellers and John J. Phoenix were elected Ruling Elders and, at similar meetings on March 22nd and March 29th, also moderated by Mr. Barton, Messrs W. H. Andrews, Jr., Fred M. Phipps and Rosser L. Clark and R. Dewey Farrell, Karl K. Garrett, P. T. Hines, Hugh P. Leak, Ralph L. Lewis, D. W. Morrah and Frank L. Page, respectively were elected Deacons. All these Elders-elect were ordained and installed on March 8th, 1936 and all the Deacons-elect, except Mr. Mor-

and had served as Deacon since July 1920. He was, for twenty five years, President of the Dixie Fire Insurance Company and was a leading business man of the community, active in all things pertaining to the welfare of his church and city. His associates in the Diaconate, in an expression of their regard for and the loss they had suffered in the death of Mr. Bush, wrote the following letter to Mrs. Bush:

"The Board of Deacons of the First Presbyterian Church wish to express to you and to your children their sincere sympathy with you in the loss you have suffered in the passing of your husband and father. Every Deacon of your church, which was his church, would write his feelings into this simple, informal letter and each one would give utterance here to the high esteem and kindly affection in which he, our fellow Deacon, was held. We loved Harry Bush. We admired his integrity of character, his just and fair dealings, his genial humor and gentlemanly ways. We shall miss him in the city where we have been wont to see him and we shall miss him in the church where we have worshipped and counselled with him. To say that we miss him is our sad way of paying tribute to the worthwhileness of his life. Humbly we would bespeak for you and your family the consolation of the faith that,

'What is excellent,  
As God lives is permanent:  
Hearts are dust; hearts' loves remain;  
Heart's love will meet thee again.'

At another congregational meeting, properly called by the Session and held on June 10th, Dr. Myers presiding, Messrs. Frank A. Sharpe, Wm. H. Bogart, Lynn B. Williamson and Charles G. Yates were elected Deacons and all of these except Mr. Williamson were ordained and installed on July 1st. Mr. Williamson was ordained and installed on January 3rd, 1937.

While some members had at all times practiced tithing, the Biblical method of giving, at no time had a majority of the members of the church adopted it. However, in the Fall of 1934, under the stress of the trying financial condition of the church at that time, a considerable number agreed to tithe for a limited period, with remarkable results. Tithing by these members, during a period of twelve weeks in 1934, produced over twice as much as the church had received, under the periodic system of giving, during a similar period in 1933, the total received in 1934 being \$26,178.07. And during this period the Thanksgiving offering for the Barium Springs Orphanage was \$2,283.45.

The custom of taking a special offering for this orphanage at Thanksgiving had been inaugurated some years earlier and has been annually observed to this time. Mr. J. B. Johnston, the Superintendent of Barium, has annually addressed the congregation of this church just before Thanksgiving, bringing messages about Barium of such great interest that the sympathy of the congregation for Barium has not only been sustained but has grown with the years.

In May, 1935, the church received a cash offer of \$19,500.00 for the manse located in Irving Park, and, the acceptance of the offer having been approved by the officers in joint meeting on May 16th, the congregation, on May 19, authorized this sale by unanimous vote and instructed the Trustees to accept it and to make the necessary transfer of the property. For some time the church provided living quarters for Dr. and Mrs. Myers at the King Cotton Hotel. However, a committee was appointed to confer with Dr. and Mrs. Myers about permanent quarters and it was agreed that they should select a house or apartment that suited them and that the church should, as long as this arrangement lasted, add the cost of such accommodation to Dr. Myers' salary. In the mean time Dr. Myers announced that this arrangement need not go into effect during the summer, as a lady member of the church, who would be absent from her home, had invited Mrs. Myers and him to occupy her house during the summer. Later Dr. Myers acquired a home of his own.

Sometime prior to the Summer of 1935, the Trustees, in order to protect a loan which had been made from church funds, found it necessary to buy the property securing the loan, a house and lot on Dover Road in Irving Park. A purchaser had been secured who offered a price for this lot which would reimburse the church for the loan, \$7,500.00, together with the accrued interest and, at a congregational meeting on July 21st, 1935, the Trustees were authorized, in a resolution duly adopted, to make the sale.

At a congregational meeting held on March 1st, 1936, which was moderated by Elder Barton, Messrs. Charles T. Boyd, Elmo M. Sellers and John J. Phoenix were elected Ruling Elders and, at similar meetings on March 22nd and March 29th, also moderated by Mr. Barton, Messrs W. H. Andrews, Jr., Fred M. Phipps and Rosser L. Clark and R. Dewey Farrell, Karl K. Garrett, P. T. Hines, Hugh P. Leak, Ralph L. Lewis, D. W. Morrah and Frank L. Page, respectively were elected Deacons. All these Elders-elect were ordained and installed on March 8th, 1936 and all the Deacons-elect, except Mr. Mor-

rah, were ordained and installed on April 5th. Mr. Morrah was ordained and installed on January 3rd, 1937.

In April 1936 the Troop of Boy Scouts, formerly existing under the auspices of the church, which used the Hut and later dissolved, was, at the suggestion of the Assistant Pastor, Mr. Wilson, re-organized under the supervision of a committee of seven officers and laymen, with Deacon Montgomery S. Hill as Chairman.

During this year the church lost three of her Deacons, two by death and one by resignation. Deacon Francis J. Blackwood died on February 29th, and Deacon Frank Leak on March 16th. Deacon Bernard Wright resigned because he was moving from the city. All these officers had served the church capably and well and both the Session and the Diaconate recorded their sorrow because of the death of Mr. Blackwood and Mr. Leak and their regret at the loss of the services and the presence of these three faithful servants of the church.

On September 21st, 1936 Elder M. G. Newell died and the session expressed its sorrow because of his death and their esteem and love for him as an officer and as a man in the following resolutions:

"The Session of the First Presbyterian Church of Greensboro, deeply bereaved by the loss of a devoted member, wishes to inscribe in its minute book and to send to those even more sorely bereaved this memorandum of our departed friend and fellow member.

"Myron G. Newell was born at Oswego, N. Y. in 1859. When he was a lad of twelve years his father selected Greensboro, N. C. as his future home and moved here with his family. In his early youth Myron joined Westminster Church near his South Greensboro home, and, in later years so impressed the congregation by his Christian zeal and leadership that he was elected a Deacon and later promoted to the Ruling Eldership.

"Beginning to support himself at a very early age and, on the death of his father, assuming the support of the whole family, he established a small grocery store with no capital or outside aid. In later years, recognizing the great need of our state for improved farm machinery of every kind, he organized the M. G. Newell Company and carried on its business even after he had become an invalid.

"Mr. Newell was keenly interested in the business development of Greensboro and the state of his adoption, and was an active participant in the industrial and religious growth of this most prosperous section of the awakening South. Having removed his residence to Smith Street in the immediate neighborhood of the First Church, he transferred his

membership as soon as Westminster had been freed from a long standing debt. Within a few months the congregation recognized his Christian character and leadership by electing him to the Ruling Eldership.

"All those associated with him in business, religious or civic affairs recognized him as an ideal Christian citizen, noted for his religious devotion as well as for business honesty and energy.

"About six years ago, a severe heart trouble prostrated him, put him six weeks in the hospital and left him physically almost a wreck of his former bodily self. Yet during these trying years of bodily weakness and constant suffering he remained in active charge of his business, attended every church service, when possible, and bore his increasing suffering with Christian trust and courage till his beloved Saviour called him to lay down his load of bodily pain and weakness and to exchange earth's sorrows and tribulations for heaven's eternal happiness and blessedness.

"The members of our Session extend sincere love and sympathy to his bereaved family circle and his host of friends, and feel that we are all made richer by such an example and heritage in Christian living in home, church and state."

On March 1st, 1937, Rev. Ronald S. Wilson, who had previously, in response to the urgent wish of the Session, refused a call to the Pastorate of the Westminster Church, Greensboro, N. C., announced to the Session his acceptance of a call to be the Pastor of the First Presbyterian Church of Winchester, Va., and tendered his resignation as Assistant Pastor of this church. His resignation was reluctantly accepted and, as an expression of the feelings of this church towards Mr. Wilson, the Session unanimously adopted the following resolutions:

"Whereas Rev. Ronald S. Wilson, Assistant Pastor of our church, has accepted a call to the Pastorate of the First Presbyterian Church of Winchester, Va., and has tendered his resignation as Assistant Pastor, to become effective April 1st,

"And Whereas Mr. Wilson for nearly four years has served this church with fidelity, energy and effectiveness; has ministered to the sick, the poor and the needy with sympathy and tenderness and has, with Mrs. Wilson, won a place of high esteem and affection in the hearts of the whole congregation,

"And Whereas this call will mean to Mr. Wilson a promotion from the office of Assistant Pastor to the office of Pastor of an outstanding Presbyterian church, giving him greater opportunities and responsibilities,

"Therefore Be It Resolved That we, the members of the Session of the First Presbyterian Church, accept his resignation with sincere regrets,

"And Be It Further Resolved That we pray to Almighty God that the efforts of Mr. and Mrs. Wilson, in their new field of labor be blessed and crowned with spiritual success and that their relationship with the congregation of the First Presbyterian Church of Winchester, Va., be a happy and harmonious one."

In April 1937 the officers of the church received from Mrs. L. Richardson and her daughters, Mrs. C. I. Carlson, Mrs. W. Y. Preyer and Mrs. Karl E. Prickett, an offer of \$100,000, for the old church property on Church Street, exclusive of the cemetery, the purpose of the proposed purchase being to convert the church buildings into a civic center and the grounds into a public park as a memorial to the Smith family, which had for so long been an important factor in every phase of the life of Greensboro, and to donate it to the city for housing the public library and for the use of other organizations and activities of a public nature. The proposal contained the provision that the purchasers would put into shape and adequately fence the cemetery, to be maintained thereafter by the church, and was conditioned upon the city's accepting and agreeing to maintain the memorial.

The officers unanimously and gratefully approved acceptance of this tentative proposal, and, when the details had been agreed upon, and the offer became definite, presented to the membership of the church on June 6th, resolutions recommending acceptance of the offer and directing the Trustees of the church to accept payment and transfer the property to the purchasers. These were unanimously adopted by the membership.

It was stipulated that the purchase price was to be applied to the reduction of the principal of the church debt, and thus, by this timely action of these ladies of the church, the church was relieved of part of a heavy burden and the city gained an asset of permanent and inestimable value.

In the same month, April, the Session of this church adopted strong resolutions, in support of similar resolutions previously adopted by the General Assembly of the Southern Church, condemning the use of alcoholic drinks and protesting against the legalization of the sale of such liquors in the state, and urging the members of the church to use their influence by "tongue, voice and vote to prevent the legal or illegal distribution of intoxicating liquors among our fellow citizens." These

resolutions also expressed the conviction that those courts and Judges in North Carolina, who punish convicted bootleggers by "only a money tax, called a fine, but with no real punishment are encouraging bootlegging and multiplying the number of boot-leggers all over our beloved state."

Also, in April, the Session invited Rev. J. K. Roberts, then Pastor of a church at Point Pleasant, Va., to succeed Rev. Ronald S. Wilson as Assistant Pastor of this church, at a salary of \$2,300.00, per year, plus moving expenses and living quarters for himself and family in the Office House of the church. Mr. Roberts accepted the invitation and assumed his new duties in May 1937.

On May 9th, 1937 death took from the Session another valuable member. On that day Elder Harry Barton died. He had been elected an Elder on December 30th, 1917 and was installed on April 7th, 1918 and, until his death, had served the church faithfully not only as Elder but had been one of the architects of the present church building and had also served as Clerk of the Session since February 4th, 1918. Appropriate resolutions in connection with Mr. Barton's death were adopted by the Session and are included elsewhere in this record.

On May 25th, 1937 Mrs. J. Sterling Jones died and, in her death, the church as a whole and especially the women of the church, lost a leader, who, throughout practically all her life, had, because of her organizing ability, been an important factor in every phase of church work, particularly that pertaining to the work of the women.

Descended from a long line of eminent Presbyterian divines, the great grand daughter of Dr. David Caldwell, the daughter of Walter Pharr Caldwell and his wife, Nannie Gillespie Weatherly Caldwell, Mary Caldwell was born in Statesville, N. C., on February 5th, 1862 but came to Greensboro so early in life that she considered herself a native of this city. She joined the First Presbyterian Church at the age of twelve years, became a Sabbath School teacher at the age of sixteen and was continuously active in many phases of church work during the remainder of her life and, in addition, was a prominent member of many patriotic and social organizations of the community.

In addition to teaching in the Sabbath School, she was a member of the church choir for years. She was the Treasurer of the "Extra-Cent-A-Day-Band" during its existence. She was President of the Woman's Missionary Society, having volunteered to take this position after it had been vacant for two years. She re-organized the Pauline

Little Society and organized both the Mission Band and the Junior Mission Band and was the first Secretary of Christian Social Service. Her conspicuous devotion and talents were recognized and she was honored with official positions by women's organizations of Presbytery and Synod. She was made the first Historian of the women's work of this church in 1906 and was made Historian of the church itself in 1925. She held this position until her death and, while she wrote no history of the church, she had assembled in the form of memoranda much of the information on which this history is based. Her husband, James Sterling Jones, preceded her in death. She left no children, her only daughter, Marion, Mrs. Banks Mebane, having died in 1918.

On July 5th, 1937, Elder Charles T. Boyd was elected Clerk of the Session to succeed Mr. Barton, Elder S. Fuller Smith having been elected Assistant Clerk and having served as Clerk during this interim.

Elder D. R. Aiken died June 28th, 1937, having served the church faithfully in this capacity since his installation on October 14th, 1923. He was elected on September 30th, 1923. The Session, in an expression of their appreciation of his service as an Elder and of their love and esteem for him as a man, recorded suitable resolutions in its minute book and these are quoted elsewhere.

David Robert Aiken, the son of David Caldwell Aiken and Alva Catherine Foust Aiken, was born in Guilford County where he spent his boyhood and joined the Alamance Presbyterian church. In his early manhood he moved to Greensboro, entering business and later becoming a member of the Beall Hardware Company. In January 1890 he married Miss Margaret Annie Clapp, also of Guilford County. They had two children, one of whom, Mrs. R. L. Clark, the wife of Elder R. L. Clark, is now a member of this church. Mr. Aiken, having become a member of the First Presbyterian Church, was elected a Deacon on January 18th, 1914, which position he held with eminent usefulness until 1923 when he was elected an Elder. He was elected to this position on September 30th, and served with fidelity until his death.

At a meeting of the members of the church on July 18th, 1937, presided over by Elder Vaughn, Mr. John W. Simpson, who had formerly been an Elder of this church but who had automatically ceased to be an Elder because of removal from the city and becoming a member of another church, was again elected a Ruling Elder for a term of seven years. He was re-installed on May 18th, 1938.

This church was hostess to a dinner meeting of all the Ministers,



Elders and Deacons of Orange Presbytery on the evening of October 7th, 1937. The purpose of this meeting was to discuss the Ministers Annuity plan, which had been inaugurated in the Assembly some time before but in which the churches had not yet fully participated and which was not clearly understood. It was believed that such a meeting as this would cause the officers to more fully realize the urgent necessity for, and the great importance of, this undertaking and would result in prompt and much greater co-operation by their churches.

As previously stated, this church had already agreed to provide her part of the money for this plan and to participate in its operations, but had been slow in making the payments. The Deacons, possibly enthused by this meeting, became active at about this time in shaping plans for discharging this obligation.

Because of the lack of any complete history of the church, a committee of ladies from the Auxiliary had appeared before the Session to urge that such a history be written. Recognizing the desirability of this, the Session, in November 1937, appointed Dr. Henry Louis Smith to undertake this work and he classified the data which Mrs. Jones had collected and accumulated additional data. However he decided later, for personal reasons, that he should not write the history and, in the early Fall of 1944, the Session appointed Elder John W. Simpson, the writer of this volume, to do the work.

## CHAPTER XXVII



ON NOVEMBER 3rd, 1937 death claimed another devoted and valued Elder of the church, Judge Thomas J. Shaw. Appropriate resolutions, descriptive of Judge Shaw's character and expressing the love and esteem of the church membership for him, were adopted by the Session and are recorded in its minute book. They are also included in this book.

Judge Thomas J. Shaw, the son of Peter Cornelius and Rebecca Kelly Shaw, was born in Montgomery County, N. C., on March 5th, 1861. His father was an educator and Judge Shaw received his primary education under the supervision of his father in the several communities in which he taught from time to time, and then studied for a year at the University of North Carolina, preliminary to taking a course in law. He then studied law in the school of Judges Dick and Dillard in Greensboro and was admitted to the Bar in 1884. He began practicing at Troy, N. C., and remained there for four years, after which he practiced for another four years at Carthage. He married Miss Florence Woolen of Asheville, N. C., in 1887 and, in 1893, moved to Greensboro where he was associated with A. M. Scales, and then with Charles A. Hines, in the practice of his profession. He was elected a Superior Court Judge in 1889 and served in that capacity for eight years. He was then defeated for re-election but, in 1913, was appointed to the bench by Governor Locke Craig and served as a regular judge and then as an emergency judge until he suffered a heart attack while holding court at Graham, N. C., in November 1936.

As a lawyer, he was careful of details, vigorous, broad minded, with a comprehensive grasp of the law and a broad general knowledge. As a judge he was careful, patient, courteous and fearless. He seldom erred and, in the few cases in which he was reversed by the Supreme Court, this was done with a somewhat apologetic air. Judge W. F. Harding, presiding over the Superior Court in Greensboro at the time of his death, said "He is held by the Bar and Bench of North Carolina as being one of her finest judges in learning, character and sincerity. He stands out as one of the best judges we've ever had in North Carolina," and Governor Hoey said of him "In the death of Judge Shaw the state lost one of its wisest and best judges."

Pursuant to a long custom, Judge Shaw's name was added to the tablet in the church in the memory of deceased Elders and his portrait

was hung in the tower room, as had been the names and portraits of the Elders who preceded him in death.

Dr. A. R. Wilson, who was elected a Ruling Elder of the church on March 18th, 1900, and was ordained and installed on March 25th, and who had served the church well and faithfully in that position for more than thirty eight years, died on April 23rd, 1938. By his upright walk and his sterling character he deserved and won the esteem and love of the members of the church and of the Session and, in expression of these, the Session inscribed the following resolutions in their minute book as a permanent record:

"The Session of the First Presbyterian Church of Greensboro desires to put on record its deep sense of loss and bereavement in the death on April 23rd, of its beloved and honored member, Dr. Albert R. Wilson, and to assure his devoted wife and children that their sorrow is shared not only by our whole church but by hundreds of friends and grateful patients, who can testify not only to his medical and surgical skill but also to the warm, Christian heart that reinforced his medical service.

"Dr. Wilson was born in Pitt County but his father moved to Greensboro during his childhood and his whole life of seventy eight years, except for the first few years of his medical practice, was identified with Greensboro and its rapid growth. He was the first Guilford County surgeon to operate for appendicitis and was, for 27 years, the physician and surgeon for the Southern Railway.

In early life he was happily married to Miss Lucy Price of Charlottesville, Va., who, with a son and two daughters, survived him.

"Dr. Wilson was a tolerant, warm hearted, sympathetic and most lovable Christian, joining the First Church in his early youth, attending its services with unfailing regularity, elected to its Eldership before reaching middle age, and leading always a most exemplary and loyal Christian life.

"The presence at his funeral of the Session and the Guilford County Medical Society as honorary pall-bearers, the wealth of floral tributes and the large attendance of citizens, both white and colored, bore eloquent witness to his life of love and service."

At a meeting of the members of the church, held after due notice, on April 24th, 1938, and presided over by Elder R. G. Vaughn, Messrs. R. L. Clark, W. S. Clary and P. T. Hines were elected Ruling Elders of the church and Mr. Clark and Mr. Hines were ordained and installed on May 18th. Mr. Clary was installed on the same date but

was not ordained since he had previously been ordained an Elder of another church.

In 1938 the Presbytery of Orange honored the church by electing Elder John W. Simpson one of its Commissioners to the General Assembly, as she had been so honored a few years earlier by the election of John J. Phoenix.

Captain J. W. Fry, who was elected an Elder of this church on July 20th, 1919 and was ordained and installed on September 14th, died on July 11th, 1938 and appropriate resolutions, adopted by the Session, and quoted elsewhere, are inscribed in the minutes of the Session as a permanent part of the church records.

Captain Fry, the son of John James Fry of Richmond, Va., and Mary Carr Lewis of Glen Castle, Va., was born in Richmond on June 30th, 1854. He received his education at the McGuire School in Richmond and at the Norwood Academy in Nelson County, Va. By profession a surveyor, he became identified with railroading and held official positions with the Richmond and Danville Railway, the E.T.V. & G. Ry., the Mobile and Ohio and the Cape Fear and Yadkin Valley Rys. and, finally, was Receiver for the Atlantic and Yadkin Ry. Especially interested in construction, he contributed much to the building of railroads in Western North Carolina. Turning his attention to finance, he organized the Greensboro Bank and Trust Company and served this institution as President for years.

A man of gentle and retiring disposition, he was absolutely without ambition for public place but had many interests in life. He was a great pedestrian and hunter and always carried a pedometer in his pocket to record the mileage he covered in walking and hunting. The writer is grateful to him for a pedometer, which, however had to do little recording. He was quite an orchardist and devoted much attention to the raising of apples. As an amateur photographer he received much acclaim for a picture, very unusual at that time, of lightning striking the steeple of the old First Presbyterian church, which was reproduced in a magazine of national circulation. He was interested in unusual and antique fire-arms and had a notable collection of these. He was also quite a genealogist and his own genealogy possibly accounted for his love of the out-doors, for his mother was a member of the Lewis family, one of which participated in the search for a passage to the West. His lineage was authentically traced back to Charlemagne and one of his most highly prized possessions was a membership in the

Society of Charlemagne which was given him by his family on one of his latest birthdays.

He was married three times, first to Annie Morehead Gray of Greensboro, then to Nannie Caldwell, also of Greensboro and then to Alice Harrison Everett of Albemarle, Va., who survived him. All of his children were born of his first marriage. His daughter, Mrs. Pierce C. Rucker and her children and his grand daughter, Mrs. John W. Simpson, Jr., who is a member of this church, and her daughter, now reside in Greensboro.

A fellow Elder said of him "He was the best man I have ever known" and he left to his descendents the best heritage possible of man, a good name.

H. H. Overton, who came to the church from Middlesboro, Ky., in April 1925, and had been elected a Deacon on June 7th, 1931 and was installed on June 28th, died on November 19th, 1938. Mr. Overton, who was an officer of what is now the Blue Bell Globe Manufacturing Company, gave to his duties as Deacon that constant and careful attention which characterized his attitude to every relationship in life.

And, on January 1st, 1939, J. A. Tate, another honored Elder of the church, passed to his reward. He was elected an Elder on March 26th, 1905, was ordained and installed on April 2nd, and served faithfully until his death. Prompt and efficient in the discharge of the duties of his office and constant and regular in attendance upon all the services of his church, he set an example of Christian living in this, as in all things. As a citizen, as a business man and as a church officer he was a model, being diligent, faithful, unselfish and honorable. The resolutions inscribed by the Session upon its minute book, and quoted elsewhere in this volume, express the esteem in which he was held.

Payments due Orange Presbytery on a tax, known as the Per Capita Tax, which is a tax to defray Presbytery's operating expenses, imposed on each church on a membership basis, had become in arrears, and Presbytery was asking this church to pay more than was thought proper by the church. Elder Simpson, delegate to the Spring meeting of Presbytery in 1939, was instructed to arrange, if possible, for a reasonable adjustment of the matter, which involved a claim for something like \$1800. He reported that Presbytery was willing to accept \$1,000.00 in full of Presbytery's claim up to March 31st, 1939. This settlement was approved by both the Session and the Diaconate of the

church, provided payment in three annual installments, without interest, would be accepted. This was acceptable to Presbytery and the matter was closed in this way.

A meeting of the members of the church, presided over by Elder Simpson, was held on June 4th, 1939 for the purpose of electing four additional Elders and four additional Deacons. The balloting resulted in the election of Messrs. W. B. Farr, C. O. Forbis, E. C. McLean and C. H. McQueen as Elders and the election of only three Deacons, Messrs. Frank Andrews, Thornton H. Brooks and John W. McAlister. In order to elect the fourth Deacon, the meeting adjourned to June 11th, at which time no nominee received the votes of a majority of the members present, so, again, there was no election. At a second adjourned meeting, on June 18th, it was moved and carried that the three nominees, who had received the highest number of votes at the preceding meeting, be elected and, the vote having been taken, Messrs. J. B. Clements, C. Carroll Inman and W. H. Holderness were elected.

These officers elect met with the Session on June 26th, and Elder Simpson, at the request of the Session, made a talk to them, explaining the government and doctrines of the Southern Presbyterian church. They were all ordained and installed on July 3rd, 1939, in accordance with the Book of Church Order.

In June Miss Mattie Williams, who had been serving the church long and well as church hostess, asked leave of absence for a year because of bad health. This leave was gladly granted and Mrs. Nick Mebane became church hostess for the period of her absence.

The beloved Pastor of the church, Dr. Charles F. Myers, celebrated, on September 10th, the twenty third anniversary of his first sermon in the church, which was on the second Sabbath in September 1916, and, at the same time he and Mrs. Myers celebrated their 36th wedding anniversary. In felicitating Dr. and Mrs. Myers on their wedding anniversary and in expressing their gratitude for the services of Dr. Myers as Pastor and their and the congregation's love for both Dr. and Mrs. Myers, the Session adopted the following resolutions, prepared by Dr. Henry Louis Smith:

"The Session of the First Presbyterian Church of Greensboro recognizes this week as the 23rd anniversary of the union of our beloved Pastor and his loving people and also the 36th anniversary of his still closer union with his beloved help-meet.

"Representing the whole congregation and the community as well, we wish to return our heartfelt thanks to the kindly providence that

gave us such wisdom and foresight in choosing our spiritual leader and gave each of this wedded couple such an ideal helper in solving the problems of home life, of child rearing and of every branch of church work.

"We wish also to return our heartfelt thanks to our Heavenly Father for the steady growth and enlarged equipment of our congregation, and, confessing our faulty service and lack of Christian zeal, to pray that all our members, without exception, in recalling the many blessings of the past, may, from this day forward, receive a fresh baptism of closer brotherhood, diviner inspiration and more fruitful service in God's kingdom here below, not only in America but all around the world."

These resolutions were adopted by the Deacons also and spread upon the minutes of both bodies.

In November 1916 Elder Simpson presented to the Session the question of establishing a Bible course in the city schools and a committee, consisting of Elders Simpson and Henry Louis Smith, was appointed to ascertain the possibility of doing this. This committee reported in December that they had found the Superintendent of the city schools to be sympathetic to the idea provided that certain opposition in the city could be overcome and that plans looking to the establishment of the course could be permanent. While no immediate action was taken, later, through co-operative action by some of the city churches, in which Dr. Smith and Mr. S. S. Wiley were especially active as leaders, such a course was established and is now in successful operation.

Alfred Moore Scales died on January 13th, 1940. He was elected a Ruling Elder on December 13th, 1896 and was installed on March 21st, 1897 and served until his death. He was conscientious and very active in every phase of church work, serving not only as Elder but as Sabbath School teacher, Bible class teacher and as Sabbath School Superintendent. He was also especially active in planning for and promoting the building of the present church. In remembrance of Mr. Scales the following resolutions, written by Elder Simpson by direction of the Session, were spread, as a permanent record, on the minute book of the Session:

"Whereas Almighty God, our Heavenly Father, in His divine wisdom and in the fulfillment of His own purpose, did see fit, on January 13th, 1940 to take our brother-Elder, Alfred Moore Scales, from the scene of his worldly activities and to translate him, for greater service,

to that home on high, not made with hands but prepared for him by our Heavenly Father, and,

"Whereas, we, the Session and membership of the First Presbyterian Church of Greensboro, N. C., would bear permanent witness to the unswerving fidelity and consistent devotion of our beloved brother as a member of this church; to his strong and unquestioning faith in our God and Saviour; to the magnitude and importance of his services as an officer of this church; to the greatness and the value of his beneficences to the church; to his counsel and guidance, ever ready and cordially given; to his wide and real sympathy and help, always available and generously given to those in need, and,

"Whereas, in the departure of this devoted member, our brother and fellow officer, our church and this Session have suffered a great loss and his wife and family, not only a loss but a grievous sorrow, in which we share and which only the love of his and our God can assuage, now,

"Be It Resolved That this Session extend our sincere sympathy to the wife and family of our deceased brother and unite our prayers with theirs to our Heavenly Father for that comfort which can come from Him alone, and,

"That these resolutions be made a part of the permanent records of our church and a copy of them be sent to Mrs. Scales and the family."

On February 3rd, another faithful officer and devoted member of the church, Elder William Calvin McLean was taken by death. Mr. McLean, of Scotch-Irish ancestry, was converted, when a mere lad, under the pastorate of Dr. J. Henry Smith, and then began his service to his church, a service which continued until his death. In his youth he became connected with the J. W. Scott Company and, later, was a trusted officer of that company. He sold his interest in it and became head of the Scott Seed Company and continued in that position until his last illness. He was elected a Deacon in October 1885 and an Elder in March 1900. Resolutions in memory of Mr. McLean, written by Dr. H. L. Smith, are spread upon the minutes of the Session and are reproduced elsewhere in this record.

In February 1940, Mrs. H. W. Kendall, representing a number of the women of the church who were anxious to carry religious opportunity to an inadequately served part of the city, asked permission to establish a Sabbath school in the Glenwood section. This permission was



granted and, through the work of these ladies, assisted by J. W. Simpson, I. Wright Murphy and J. J. Phoenix as a committee representing the Session, and the generosity of members of this church, a mission school was established and operated successfully for some time. However, because it was decided that this work conflicted with the work of the Glenwood Presbyterian Church, the mission was closed, the property sold and the proceeds devoted to other purposes.

On November 25th, 1940 Rev. J. K. Roberts, assistant to the Pastor, tendered his resignation, effective December 16th, he having received and accepted a call to the pastorate of the Presbyterian church of Clinton, S. C. Of engaging personality, capable as Pastor and preacher, Mr. Roberts had, during his service, endeared himself to Pastor and people and his resignation was accepted with real regret, which was recorded in the minute books of both the Session and the Diaconate.

The debt on the church had continued to be a burden and a handicap to the church and various plans for lifting it had been tried, but without success. A committee, consisting of A. C. Hall, Chairman, W. H. Holderness and Thornton H. Brooks, Deacons, and J. A. Kellenberger and C. T. Boyd, Elders, which had been appointed to devise means to pay the debt, recommended that Ketchum's Inc., of Pittsburgh, Pa., be employed to conduct a canvas, provided that their representative, Mr. McLean Work, be assigned to the work and would devote himself to it for at least seven weeks, the canvas to begin in January 1941, and to be made at expense of the church of not over \$4,000.00, of which \$1,200.00 were for local expenses and the remainder the fee of the Ketchum Company. The officers of the church unanimously adopted the recommendation.

The campaign was conducted by Mr. Work, as agreed, at a total expense to the church of \$3,727.00 and resulted in pledges of \$127,000.00 to the building fund and enabled the church to pay \$18,000.00 from the cash received. There were 805 pledges, including thirty three from non-members, which aggregated approximately \$5,000.00, and a contribution of \$2,500.00 from the Jefferson Standard Life Insurance Company, the holder of the church note, which was not included in either the number of pledges or the total subscribed. The "Clear-the-Debt" Committee was instructed to continue the canvass for additional pledges.

The choir of the church had always been maintained at a high standard of excellence as was possible and had been staffed by the best

musicians obtainable. In 1940 the expense of maintaining the choir was something less than \$4,600.00 but the church budget made available for this purpose only \$4,000.00 and Mrs. Richardson came to the rescue by donating \$600.00 to pay the salary of the soloist and this enabled the church to keep the music up to standard and to provide the necessary sheet music.

A meeting of the church members was held on June 23rd, 1940 for the purpose of electing additional Elders and Deacons. Elder Simpson presided, stating the object of the meeting and explaining the qualifications to be considered in selecting men for these offices. The balloting resulted in the election of the following: Elders, M. S. Hill, John H. Laubenheimer, D. W. Morrah and C. G. Yates and Deacons, Francis J. Blackwood, Jr., C. Fred Carlson, J. A. Kleemier, Jr., and O. Norris Smith and all these were ordained and installed on October 6th, 1940 except C. G. Yates and C. Fred Carlson, who were ordained and installed on January 5th, 1941.

On February 25th, 1941 Dr. Myers announced to the Session that the Pulpit Committee had extended an invitation to Mr. S. S. Wiley, then the Pastor of the Presbyterian Church at Thomasville to become his Assistant Pastor at a salary of \$2,400.00 per year and an apartment for himself and family. Mr. Wiley accepted this invitation and assumed his duties on April 8th, of that year.

Elders Simpson and Kellenberger, who had unofficially attended a called meeting of the Synod of North Carolina at Fayetteville, reported to the Session on May 5th, 1941, that, because of the influx of families of soldiers who were stationed at camps in the state, and especially at Fort Bragg, a tremendous burden had been imposed on the church and money was badly needed for chapels, for ministers' salaries and for other expenses. To meet this need Orange Presbytery was asked to raise \$7,500.00 as its part of a fund of \$45,000.00 and, of this \$7,500.00, this church was asked to contribute \$2,300.00 as her quota and she agreed to do this.

In September 1941 the church presented a silver service to Dr. Myers in honor of his twenty fifth anniversary as Pastor of the church, the presentation being made by Elder Simpson at a Sunday morning service. About the same time, a group of individuals in the church paid and presented to him the cancelled mortgage on his home. The regard of individuals in the church for him was attested at various times and in various ways, notably by the presentation to him, more than once, of a new automobile.

On January 5th, 1942, Dr. Myers announced to the Session that two members of the church, whose names he was not at liberty to disclose, had made wills bequeathing to the church their furnished home for a manse. He also announced a gift by a lady member of the church of \$15,000.00 to Barium Springs Orphanage.

Mr. T. T. Holderness was among the many young people from this church who entered the armed forces of their country. Before leaving for training at Camp Bragg, he did a most gracious thing as an evidence of his interest in the church and that for which it stands. He presented to the church in February 1942, a security with a market value of approximately \$440.00, to be applied to his annual contributions for two years and the remainder to go to the Poor Fund of the church. At about the same time Mr. W. W. Morrison, a Deacon of the church, presented and installed draperies in the Bible Class room in the church.

Elder James M. Hendrix, who had served the church in this capacity since October 5th, 1902, died on February 26th, 1942. Mr. Hendrix, like many of his ancestors, a native of Guilford County, became a member of this church on December 8th, 1901 and served her zealously in all her activities up to the time of his death. As teacher in the Sabbath School, as its Superintendent, as Deacon and as Ruling Elder, he generously devoted his talents to the work of the church. Especially gifted as a teacher, he was successful in enlisting the interest of his pupils in the doctrines of the church. Long a business man and always an exemplary Christian, he deserved and gained the confidence of his fellow citizens.

In appreciation of him, the Session adopted and spread the following resolutions on its minutes:

"Resolved, This is to express to the family our deep loss in the death of one of our oldest and most faithful members, and, at the time of his death, he was the oldest Ruling Elder, in point of service, in our Session.

"In his passing not only the church, but the state has lost one of its outstanding Christian citizens; one who over a long period was interested in, and worked for matters pertaining to the religious, educational and commercial welfare of his community without any thought of personal gain or glory.

"In this time of sorrow we join you in the satisfaction of having had such an upright and outstanding Christian father to rear and guide

you for so many years. He left each of you a rich heritage in the fine example of such a life, covering a period of over four score years.

"May God guide and comfort each of you through your remaining years is our prayer."

The church was honored in May 1942 in the appointment of Elder P. T. Hines by Orange Presbytery to be head of "The Men Of The Church" for the Presbytery.

On December 4th, 1942, Rev. S. S. Wiley, the Assistant to the Pastor, informed the Session that he had applied for a position as Chaplain in the Navy and had passed all the necessary examinations and expected to be called to duty soon, at which time his connection with the church would end. The Session applauded his patriotism and expressed their good wishes for him in the service. They also authorized payment to him of his full salary for the month of January, even though he should leave before the end of the month. In appreciation of his services the Deacons presented him with a substantial sum in cash and a lovely wrist watch.

Elder Charles T. Boyd, who had served as Clerk of the Session since July 1937, announced in January that his term as Elder would expire on March 8th, 1943 and tendered his resignation as Clerk, effective as of that date. Elder J. H. Laubenheimer was elected to succeed him.

In the Spring of 1943 this church began a very active work for the pleasure and religious upbuilding of the soldiers entering World War II, both those from this church and those stationed at the local training center, and, for this purpose, converted the Office House into a lounge and hospitality house. She also began having special evening services for the soldiers stationed at the local camp, known then as an O.R.D. camp, and, to support this work, included \$3231.00 in the budget for that year.

In the Fall of the year, Mrs. Pugh, of the Northern Presbyterian Church, came to Greensboro to establish a work for the Northern church, and to buy and equip a house suitable for this purpose. As this promised a duplication of expense and work, this church suggested that the two undertakings be merged on the foundation already prepared by this church. This suggestion was accepted, the Northern church agreeing to supply certain additional equipment which would become the property of this church when the work terminates, and the two agreeing to share the annual operating expenses on the basis of \$4,000.00 from this church and \$3,000.00 from the Northern church.

This enterprise, the activities of which were great prior to the merger, operated under the supervision of a Soldiers Committee, with Mrs. Ralph Lewis as Chairman and Mrs. F. J. Blackwood as Hostess. After the merger, Mrs. Lewis resigned and a committee, composed of Mrs. Frank E. Curran, General Chairman, Mrs. M. K. Young, Mrs. D. W. Morrah, Mrs. E. D. Kuykendall, Mrs. C. W. Angle, Mrs. F. J. Blackwood, Mrs. George Walston and Mr. A. C. Hall, as Finance Chairman, with Mrs. Blackwood as Hostess, was appointed as governing board. The Hospitality House has been and is now operating to capacity crowds of enlisted men. The attendance upon the Sunday evening services has continuously averaged upwards of two hundred service men and women, and these services, which consist of supper, a song service and a short inspirational talk, are of much profit and pleasure to those who attend. Up to this time, March 1945, suppers have been served to approximately twenty five thousand men from the local Overseas Replacement Depot.

These services, which were and are addressed by the Pastor and other attractive and powerful speakers, are, with the exception of the supper, for the membership of the church as well as for those in service and have, therefore, temporarily taken the place of the regular Sunday evening services of the church.

In addition to these services, to the "*Pillar to Post*" and to the many letters constantly going from this church to men and women at the front, the church sends a present to each person in service every Christmas. The first present thus sent was a beautiful silver identification bracelet for each man, the cost of which was graciously provided by Mr. John K. Voehringer, Jr., and subsequent presents have been a very interesting and inspiring book, "*The Robe*," and a delicious assortment of cheeses.

The far reaching influence of all this work, inspired by Dr. Myers, cannot be over estimated. Reports from social and religious workers at the various fronts say that, judging from the many men they have met who have been touched by this work, every male member of our church must be in service.

## CHAPTER XXVIII



IN MAY 1943 the Glenwood Presbyterian Church, whose church building had been recently destroyed by fire, appealed to this church for help in rehabilitating the building, which would cost about \$20,000.00. The appeal was received sympathetically and the officers of this church, in joint meeting, agreed to contribute \$8,000.00, four thousand of which was included in the budget for 1943-1944 and the remaining four thousand in the budget for the following fiscal year.

The duties of the Deacons have already been enumerated but it is fitting to relate that the church raised and disbursed \$100,000.00 in 1943. Professor A. C. Hall, the Business Manager, though now an Elder, ably attended to this and the other business affairs of the church.

At a properly called meeting of the members, on June 13th, 1943, presided over by Elder John W. Simpson, Mr. John H. Laubenheimer serving as Clerk, Messrs. R. Dewey Farrell, R. A. McPheeters, and John W. Thompson were elected Ruling Elders and Claudius Dockery, Jr., John J. Eichhorn, W. B. Farr, Jr., W. Houston Hendrix, Howard Holderness, Joseph R. Morton, J. F. Stevens, Harry Weatherly, Burton M. Newell, H. E. Clary and E. H. Wilkins were elected Deacons. All of these, except those who had been ordained in some other church, were ordained and installed on July 4th, except Deacon-elect Newell who was ill. Mr. Newell was ordained and installed on October 10th, 1943.

Prior to the installation of these officers-elect, Elder Simpson, at the request of the Pastor, had addressed them on the responsibilities of their offices and in explanation of the doctrines which they, as officers, had to accept and of which they declared their acceptance. His address was ordered printed in order that it might be given to all officers who might subsequently be elected.

The necessity for the election of so many officers at this time was partially caused by the system of rotation in office, under which the term of office of the following officers, seven years, had expired, to wit:

Elders—C. T. Boyd's term expired May 8th, 1936. The terms of Henry N. Myers, W. Y. Preyer and S. F. Smith expired May 20th, 1941. These three were re-elected November 8th, 1943.

Deacons—W. H. Bogart was elected an Elder. The terms of W. H. Andrews, Jr., Fred M. Phipps, K. K. Garrett, Hugh P. Leak, R. L. Lewis and Frank A. Page expired April 4th, 1943, and Frank A. Sharpe's on July 1st, 1943.

Officers elected for life, prior to the adoption of the rotary system, who are still holding office:

Elders—R. G. Vaughn, R. H. Wharton, E. A. Ranson, H. S. Donnell, J. A. Kellenberger, I. W. Murphy, J. S. McAlister, C. I. Carlson, C. D. Cunningham, H. K. Herndon, H. L. Smith and W. O. White.

The Deacons elected prior to the adoption of the rotary system hold office for life unless they resign or are elected to the office of Elder.

In March 1943, Mr. David H. Wise, a native of Germany, a member of this church who had resided in Greensboro for many years and who was a most faithful attendant upon all the services of the church, died and left to the church a tract of twelve acres of land, which he hoped might be used for recreational purposes by the young people of the church. This tract was practically his entire estate and its gift was an evidence of his generosity and his love for his church.

In July 1943 the Session, in response to a plea for help from the Bethesda church whose church edifice had been burned, authorized the Deacons to contribute a hundred dollars towards its re-building. This was a small church with only 130 members.

In connection with the work for soldiers there was established in the church a monthly publication, known as *Pillar to Post*, for distribution among our members in the service, and it has continuously been one of the most attractive and interesting publications of its kind. It has been edited since its institution by Mrs. Mary V. Elzemeyer, Mrs. Henry Myers and Mrs. Jack Hunter and has carried to those in service news about their friends and fellows in service, about their friends and loved ones at home and items of interest and entertainment. It has undoubtedly been of great value in sustaining the morale of church members in service and of other service people as well, for it is so popular that copies are passed from hand to hand until worn out. Every number contains a special message from Dr. Myers to those in service.

Up to March 15th, 1945, over 400 members of this church have entered the service of their country and these are represented by stars on a large flag suspended behind the pulpit, black stars for those who are still alive and gold stars for those who have made the supreme sacrifice. A specific star, in a definite position on a definite line represents each member in service, so that every member knows which star represents his or her loved one. The names of those in service are listed in the appendix.

On October 10th, 1943, at the suggestion of the Deacons, the Session appointed a committee, consisting of Elders McPheeters, Murphy and Cunningham to act with a similar committee from the Diaconate, consisting of A. L. Brooks, J. Harry Weatherly and J. F. Stevens to formulate plans for provision for Dr. Myers, if, as and when he should retire. The report of this committee, previously approved unanimously by the Deacons, was submitted to the Session on December 10th, was unanimously approved by that body and is as follows:

"We, the undersigned, being a committee of three, each appointed respectively by the Elders and Deacons of the First Presbyterian Church to consider and make recommendations upon a resolution offered by Mr. Charles Angle and adopted by the Board of Deacons looking to the future financial welfare of our Pastor, Dr. Charles F. Myers, and his wife, beg leave to report as follows:

"We have met and given careful consideration to the matter and, as a result, have unanimously adopted the following resolution, which is hereto attached and which we respectfully recommend that the Deacons and Elders approve. There are many reasons why we think this course wise, just and proper at this time. We are convinced that it is not only our duty but that the future welfare of this church demands that our gifted minister be preserved in body and health and encouraged to carry on his great work among us as long as he feels able to do so, and to this end and that he should be given assurance that when time shall beckon him to retire as an active Pastor that the church gladly assumes the obligation to make his and Mrs. Myers' last days among us continuously happy and free from want."

#### *Resolutions*

"Whereas, our beloved Pastor, Dr. Charles F. Myers, has for more than a quarter of a century devoted his life without stint to the ministry of our people, to the building of a great church and to the spiritual leadership of this city;

"And Whereas, his devoted wife, a true helpmeet to him has given unsparingly of her time and talent to the woman's activities in the church;

"And, Whereas, the church wishes to make suitable financial provision for their ultimate support and maintenance when Dr. Myers chooses to give up the active ministry and blesses us with his presence during the many years that we hope shall be spared to him and his wife;



Therefore, Be it Resolved that for such services rendered and services to be rendered in the meantime;

"1. That beginning with the end of his active pastorate our church will pay, or will cause to be paid, to Dr. Myers \$400.00 per month so long as he shall live.

"2. That if Dr. Myers shall pre-decease Mrs. Myers our church will pay or will cause to be paid to her during each and every month thereafter the sum of \$200.00 so long as she shall live.

"3. That in order to assure the availability of funds out of which such payments can be made, our church hereby requests the Security National Bank of Greensboro, as Trustee, to adopt and execute the declaration of Trust, a copy of which is hereto attached, and hereby commits itself to pay into said Trust \$400.00 per month beginning April 1944 and continuing for the remainder of Dr. Myers' life and thereafter \$200.00 for the remainder of Mrs. Myers' life.

"4. That, if any individual wishes to make a contribution to said Trust as a further assurance of the performance of our church's obligation to Dr. and Mrs. Myers under this resolution the Trustee is hereby authorized to accept such contribution and distribute the same for the purposes and in the manner provided in said declaration of Trust."

The Security National Bank accepted the Trust and agreed to carry out its provisions for a moderate percentage of the income derived from the trust, plus such necessary expenses as might be incurred in handling it. A copy of the agreement is recorded in the minute book of the Session.

On November 28th, 1943 at a meeting of the members presided over by Elder Simpson, Messrs. Henry N. Myers, W. Y. Preyer, A. C. Hall, Charles T. Boyd, S. Fuller Smith and W. H. Bogart were elected Ruling Elders of the church and those, who had not been previously ordained, were ordained and all were installed on December 12th, 1943.

In November Elder H. L. Smith reported that the Bible teaching in the City schools which had been initiated by this church, had proved to be a great success and that this church had provided her part of the funds with which to support it. He also advised the Session, as previously stated, that for personal reasons he could not write the history of the church and he was excused from the task.

As usual upon Thanksgiving day, the church on that day in 1943

made a contribution to Barium Springs Orphanage. This contribution was twenty five hundred dollars, a substantial part of which was given by the Men's Bible class, which maintains a special interest in the support of the orphanage and contributes liberally to it every year.

Dr. W. C. Smith, an honored and beloved Elder of the church, died on December 17th, 1943 and Elder Hall was appointed to write appropriate resolutions for incorporation in the minutes as part of the permanent records of the church. They are quoted elsewhere in this record.

William Cunningham Smith, talented and distinguished member of a talented and distinguished family, the son of Samuel Cunningham Smith and his wife, Ella Smith, was born in Greensboro on April 19th, 1871. Prepared for college by his father, the first Superintendent of schools in Greensboro, he was graduated from the University of North Carolina in 1896 and was immediately appointed instructor in History in that institution.

The next year he was made instructor in English and held this position until 1900, when he became Professor of History in the North Carolina College for Women in Greensboro. Three years later he was made head of the department of English in this college, in which position he rendered for forty three years such notable service as teacher and administrator that Dr. Foust, President of the college, stated that "The scholastic stamina of this institution is due more to Dr. Smith than to any other person." He was Dean of the college from 1905 to 1915, Dean of the faculty from 1915 to 1922 and Dean of the College of Liberal Arts from 1922 to 1934, at which time the college was consolidated with the University of North Carolina. During many of these years he conducted devotional exercises at chapel and lectured to large extension classes on Browning, Tennyson, and the Bible.

He served the First Presbyterian Church as Elder for twenty two years and taught in her Sabbath School. For years he was teacher of the Men's Bible class and, under the inspiration of his teaching, the attendance upon the class reached more than five hundred, a number not reached before or since. In addition to his wide scholarship and deep spirituality, he possessed "a keenness of insight and a wise and kindly understanding that made every moment spent in his presence a benediction and delight," and strongly attached the members of the class to him. An evidence of this affection was the presentation to him by the class of a five passenger Buick automobile.

Dr. Smith received his master's degree from his Alma Mater, which in 1920, conferred upon him the degree of Doctor of Human Letters. He also pursued graduate studies at Harvard and the University of Wisconsin. He was the author of a memorial volume to Dr. Charles D. McIver and of many other publications, among them:—*Studies in American Authors, Why Study the Bible, Christ, the Teacher, Studies in the Book of Job, Jonah, The Literary Study of the Bible and The Bible Teacher.*

His writing "was perhaps as effective a medium as the magic of his voice" in impressing his character upon those whom he taught. He generously gave himself to others and "quietly, modestly, with innate courtesy, dignity, good humor and sweetness of spirit" he exemplified, as well as taught, how to live. "This was his supreme achievement."

He was married to Miss Gertrude Allen, of Greensboro, in 1897, and she was a real help-meet to him in every sense of the word. She and five adult children survived him.

In March 1944, Elder Bogart brought to the attention of the Session the urgent need in the church for better work among her young people and, as the result of this, the Session, which heartily concurred with his views, appointed Elders Bogart, Montgomery S. Hill and Robert A. McPheeters a committee to review the situation, with especial reference to securing a satisfactory worker, and to report their recommendation. It was also stated that the church had no real Boy Scout troop and that her boys were joining other troops. To correct this condition, Elder Hill, the President of the city's Boy Scout organization, who had been on the alert for a Scout Master, was appointed Chairman of a committee, the other members of which were Elders Hall, Laubenheimer and Thomson, to develop a real troop from among the boys of the church.

The committee on the work for young people reported at a later meeting that a lounge had been established in the church for their use, under the temporary supervision of Miss Katherine Cole and that the work was progressing satisfactorily. Later still the committee reported the engagement of Miss Elizabeth LaSalle, of Kingsport, Tenn., as young people's worker and that she would report for duty about November 1st. The Boy Scout committee also reported that Mr. Tranter, an experienced leader, had been secured as Scoutmaster and that a fine troop was being developed. Incidentally an excellent Girl Scout troop has been active for a long time under the leadership of Mrs. Martha Fry DeVane. Miss Lucy H. Pell, who, along with her other

duties, has been supervising the work for young people, reported that, during the fiscal year ending March 31st, 1944, 1004 young people of college age and 2310 of the intermediate and senior groups had attended the evening services, the latter group being boys and girls from twelve to eighteen years of age. The Rev. Mr. Chadwick led the discussions and the singing for these group meetings, which were addressed from time to time by outstanding speakers. This work was, of course, in addition to the regular Sabbath School work.

Early in 1944 Orange Presbytery again honored this church by the election of one of her Elders, Mr. I. W. Murphy, as a Commissioner to the General Assembly.

In the Spring of 1944 Dr. Cunningham, President of Davidson College, addressed the congregation, making an appeal for help in erecting a much needed Presbyterian church at Davidson and suggested that \$25,000.00 would be the appropriate amount for this church to supply and that, in appreciation of such contribution, a portion of the church would bear the name of this church. Mr. McPheeters, Chairman of the committee appointed to procure this amount if possible, reported that up to July 3rd, \$14,797.25 had been given and that more could be expected.

In response to an appeal from the Glade Valley school and in recognition of the excellent work being done by it, the Session recommended to the Deacons that six scholarships of \$75.00 each be given to the school and the Deacons, approving this action, made provision in the budget for them.

Dr. Egbert W. Smith, a former Pastor of this church, and Executive Secretary for many years of the Assembly's Foreign Mission Committee, died in Greensboro on August 25th, 1944, and the following "In Memoriam," written by Elder Simpson, by order of the Session, was made a part of the permanent records of the Session:

"Friday, August 25th, 1944, was 'Coronation Day' for Dr. Egbert W. Smith. On that day he laid down the work he loved, in which he excelled and to which he had devoted his life, to ascend to his Father's house, to rejoin there the many members of his family who had preceded him and to receive from his Heavenly Father the plaudit 'Well done, thou good and faithful servant. Enter thou into the joy of thy Lord.'

"Although, in his official capacity, an ambassador of Christ to the world, he was that and more to his people. As co-pastor and pastor he served us over a period of twelve years and, under his leadership,

surcharged with 'Courage, wisdom, enthusiasm and vision' and with his people following him confidently and faithfully, our church continued her growth toward her present size and usefulness. Influenced by his faithful, eloquent preaching and his loving ministry many souls were redeemed for the Master each year. The pastoral relation between Dr. Smith and his people was unusually close, bound together as they were by ties 'rooted in birth, recollection, association and love.'

"From teaching a blind member to use a typewriter in order to earn a living to ministering to the demands of souls in distress, he was indeed the 'Father of his people.'

"While we, as inheritors of his work, mourn, with his loved ones, because of his going, we share with them pride in his character, his life and his accomplishments and, with gratitude to God for his work, we, with them, humbly bow to the will of our Heavenly Father, in whose hands, 'All things work together for good to them that love God.' "

On September 11th, 1944, the Pastor, Dr. Myers, announced to the Session that, because of personal reasons, he found it necessary to lay down his work as Pastor and therefore tendered his resignation, effective when his successor had been secured, which he hoped would not be later than the end of the year. The Session, individually and as a body, made every possible effort to dissuade him from this course but failed and Dr. Myers announced his proposed retirement to the congregation on the following Sabbath. A tremendous surprise to the members, as to the officers, his announcement was received with a sorrow and regret will nigh too deep for utterance, feelings which the community as a whole felt as deeply as the church members.

During Dr. Myers' pastorate of slightly more than twenty eight years, from his installation on October 16th. 1916 until his retirement, the church under the inspiration of his personality, his leadership and his preaching, had grown tremendously physically and in every religious activity. Not one of the pastors of the church during her life of ninety eight years prior to his coming, men truly great in character and as preachers and pastors, had excelled him in any of these qualities. As the city grew the increased demands made upon the church, due to the increased membership and attendance, drawn by his ministry, rendered the existing facilities inadequate and a larger plant and personnel became increasingly necessary, and, under his leadership, the present great edifice was built at a cost of approximately three quarters of a million dollars. As the plant expanded, so did the

religious work of the church. When Dr. Myers came the membership of the church was 963. Today the total resident membership is 2405. Although the net gain in resident membership is only 1442, the total number of those who joined the church during Dr. Myers' pastorate is over 5000. Contributions to church benevolences when he came were \$6315.00. For the fiscal year just ended they were \$17,052.41 and this despite payments being made for the new church building. The total church budget for the year preceding Dr. Myers' arrival was \$26,226.00 whereas for the last fiscal year it was \$81,075, which did not include the many direct contributions to specific causes not included in the budget. This increase in membership and in the work of the church speaks louder than words as to the effectiveness of this consecrated man.

The work of the church for soldiers, both those who were members of the church and the large number who have been stationed at or who have passed through the local camp, is notable for its nature and for its far reaching influence for good. Between twenty five and thirty thousand men have been touched by it and reports of their appreciation and of the benefits received from this work constantly come from men scattered in all the war arenas. This work was initiated, inspired and largely directed by Dr. Myers.

Few ministers in the Southern Assembly equalled and none excelled Dr. Myers as a preacher and, as a Pastor, his understanding, his sympathy and his geniality endeared him to young and old alike and gave him a hold upon the membership of the church which accounts in large measure for her success. Illustrative of the affection of the members for him and of his sympathetic ministry in times of sorrow, a woman member of the church, at whose wedding he had officiated and whom he nursed through an almost fatal attack of influenza, requested, when she heard of his resignation, that he record a funeral service for her and that this record be played when she died.

The Session recommended that a committee of twelve, three Elders, three Deacons, three ladies, to be suggested by the Woman's Auxiliary and three others, selected by the membership, be elected as a Pulpit Committee to select and recommend to the members a suitable successor to Dr. Myers. This recommendation was submitted to a meeting of the members on September 24th, 1944 and resulted in the election of P. T. Hines, John A. Kellenberger and R. A. McPheeters, who were nominated by the Session, A. L. Brooks, C. R. Wharton and E. H. Wilkins, who were nominated by the Board of Deacons,

Mrs. Jack Hunter, Mrs. Thomas Crabtree and Miss Laurie Carlson, nominated by the Auxiliary and A. C. Hall, M. S. Hill and A. M. Inman, who were nominated by the members. However after Mrs. Crabtree had served for a short time, she suffered an accident which prevented her rendering further service and Mrs. A. W. Wells was substituted for her by the Auxiliary. This committee at the time of this writing, is actively engaged in trying to select Dr. Myers' successor and when this is done the church will enter upon a new period.

At the same meeting of the Session Elder John A. Kellenberger was elected to represent the church at the approaching meeting of Orange Presbytery.

Rev. K. L. Whittington, Pastor of Bessemer Presbyterian Church, attended a joint meeting of the officers of this church, held on October 2nd, 1944, and stated that, according to his recollection, this church had agreed some eighteen years earlier that she would contribute \$8,000.00 to the Bessemer church to be applied on that church's indebtedness but that, as the Bessemer church was in immediate need of \$2,000.00, she would accept this sum in lieu of, and as full payment of, the pledge of \$8,000.00. The officers of this church had no recollection of this pledge and appointed a committee to search the church records to ascertain whether or not Mr. Whittington had understood aright. This committee subsequently reported that the records showed that the Bessemer church had made an appeal to this church for help and that, in response, a committee of two had been appointed to canvas the congregation for funds for the Bessemer church and that the church collection on the first Sabbath in February had been set apart for that church, the collection amounting to \$395.14, which sum was paid to that church. However, at a later meeting, the request for \$2,000.00 was referred to the Budget Committee with the recommendation that it include this amount in the budget, if possible. The members of the budget committee appointed by, and from, the Session were Elders Hall, Cunningham, Henry N. Myers and Morrah.

In October Mrs. W. T. Grimsley, who had served the church for years in several capacities and who, for the past several years, had been Secretary to the Pastor, resigned to take a course in New York. Her resignation was accepted with much regret and with the sincere wish of the officers for her future success. Mrs. Henry N. Myers succeeded her temporarily as Secretary. Miss Nell Davis, now Mrs. Abels, who had been serving the church most acceptably as organist and choir directress, also resigned much to the regret of the church. Mrs. Gilbert

Powell was appointed to succeed her as organist and Mr. Leroy Weill of the Greensboro College music faculty was appointed choir director.

At a meeting of the Session on November 6th, 1944 Peace College, which was endeavoring to raise money with which to pay her indebtedness, asked this church to contribute \$300.00 as her part in doing this. This request was referred to the Deacons, with the approval of the Session. And, at a meeting on December 4th, Elder I. Wright Murphy reported that the officers of the church had contributed \$700.00 to the Assembly's Elders and Deacons Fund, an amount in excess of the ten dollars per officer, which was the amount asked under the Assembly's plan.

At a joint meeting of the officers on January 8th, 1945 Elders McPheeters, Kellenberger, and Bogart were elected members of an advisory committee to Miss LaSalle in connection with the young peoples work of the church and Mr. C. E. Rowe was chosen to head the annual financial canvas for the year 1945-46, and, at a Session meeting immediately following, Elder Ranson was elected delegate to a meeting of Orange Presbytery to be held in Burlington. In reporting on this meeting Mr. Ranson revealed the fact that this church had been assessed \$32,500 for the presbytery's budget, about one third of its total amount.

At this meeting of the Session Elder Vaughn submitted his resignation as Trustee of the church, effective at once, and as he insisted on its acceptance despite the urging of the Session that he reconsider, his resignation was regretfully accepted. As a result of this action, it was moved that four Trustees be elected. Elders McPheeters and Simpson, and Deacons Howard Holderness and Mr. J. Spencer Love, having been nominated by a committee appointed to make nomination, were unanimously elected to serve for terms of seven years, with no restriction as to their re-election. However, Mr. McPheeters, for reasons satisfactory to himself, declined to accept the office. The Trustees of the church are now five in number and are, in order of length of service, Deacons R. R. King and A. L. Brooks and the newly elected ones, Elder Simpson, Deacon Holderness and Mr. Love.

Elder Charles Gillespie Yates having recently died, the Session appointed Elders Hall, Ranson and Cunningham to draw appropriate resolutions in his memory and these are reproduced in the appendix hereto.

At a meeting of the Session on February 5th, 1945, Elder Hall, with associates of his own selection, was appointed to arrange for a



celebration of the payment of the church debt and, at a meeting on March 12th, 1945, a vote of thanks was given to Mr. John H. Laubheimer, the Clerk of the Session for his efficient attention to the duties of his office, and Elder Henry N. Myers was elected Assistant Clerk. The Session also appointed Elders Ranson and Cunningham a committee to thank the Clear-The-Debt Committee for its work in accomplishing the debt's final payment, appointed Elders Hall and Cunningham a committee to suitably express to the Richardson family the gratitude and thanks of the church for their generosity in connection with the debt and directed Elder Kellenberger to convey the thanks of the church to Rev. R. Murphy Williams for services he rendered in the absence of Dr. Myers.

Mr. Hall, Chairman, reported to a joint meeting of the church officers on April 2nd, 1945, that the committee to arrange for the celebration of the satisfaction of the mortgage on the church had selected May 6th, for the day and had secured Dr. Ben Lacy, of Richmond, Va., to preach the sermon, and recommended that, instead of burning the mortgage, a photostatic copy be burned and that the original be framed and hung in the church. This report was approved and the payment of the debt was celebrated in a lovely service on the appointed day, in which the committee, in appropriate ceremony, burned the copy before the eyes, and to the delight, of the members of the church.

At the meeting of the Session on April 2nd, Elder Simpson was elected to represent the church at an approaching meeting of Orange Presbytery and Elder E. C. McLean was elected as alternate.

At a meeting of the membership of the church on April 15th, 1945, presided over and opened with prayer by Elder Simpson, Mr. A. L. Brooks, reporting for the Pulpit Committee, submitted their unanimous recommendation that Dr. John A. Redhead, Jr., Pastor of the Second Presbyterian Church of Charlotte, N. C., be called to the pastorate of this church at a salary of \$9,000.00 per year, together with a manse and the payment by this church of the assessment for the Ministers' Annuity Fund. This report was unanimously adopted and Elders Simpson, Ranson and Cunningham were appointed to prosecute the call before Mecklenburg and Orange Presbyteries. A motion by Deacon C. R. Wharton authorizing the Deacons to select and to buy a manse and to use in paying for it such funds of the church as might be necessary was also unanimously adopted by the members. The meeting was closed with prayer by Elder P. T. Hines. Dr. Redhead ac-

cepted the call, effective as of June 1st, and Elders Simpson, Ranson and Cunningham were appointed to arrange for his installation on the first Sunday in June, the 3rd.

At a Session meeting on May 7th, 1945, Elders Ranson, Clary and Murphy were appointed a committee to express in suitable resolutions the feeling of the membership of the church in connection with Dr. Myers' resignation and Elder Bogart introduced a resolution to the effect that, upon the close of the war, a bronze tablet containing the names of all the members of the church who had been in service be placed in the main vestibule of the church as a permanent memorial to these members. This resolution was adopted. In connection with this, Elder Hall expressed the opinion that, while this was desirable, it was entirely inadequate, and suggested that as a permanent and suitable memorial, a building be erected, at a cost of about \$150,000.00, to house the church offices, rooms for the young people's work, recreation and game rooms, a chapel and quarters for other desirable activities of the church. This suggestion was enthusiastically approved by a number of the Elders and, to render it effective, a committee of ten was appointed to plan the building and to provide the necessary money. Those appointed to do this work were John K. Voehringer, Chairman, W. J. Carter, K. K. Garrett, A. C. Hall, W. Houston Hendrix, V. B. Higgins, Howard Holderness, J. Spencer Love, W. W. Morrison and B. M. Newell. Mr. Voehringer was unable to accept the chairmanship because of conflicting obligations and, pending a permanent organization, Mr. Higgins accepted the chairmanship.

It was also moved and carried that a congregational meeting be held on the 20th, for the purpose of electing Elders and for other business but, later, this election was deferred until after Dr. Redhead had assumed the pastorate. On May 13th, the Clerk of the Session was instructed to notify the Security National Bank of Greensboro, Trustee, of Dr. Myer's retirement in order that the fund for his retirement might begin to apply.

At the congregational meeting on May 20th, 1945, presided over and opened with prayer by Elder Simpson, the resolutions in connection with Dr. Myers' retirement, were presented for the committee by Elder C. T. Boyd, who moved their adoption. Elder Hill reluctantly seconded them. They are as follows:

"Whereas, Rev. Charles F. Myers, D.D., accepted a call to become Pastor of the First Presbyterian Church and entered upon this Pastor-

ate September 16th, 1916, and has continued for twenty nine years, and,

"Whereas, Dr. Myers began his work with all the vigor of young manhood, devotion, untiring enthusiasm, with full purpose of advancing the Kingdom of our Lord and Master, and,

"Whereas, Dr. Myers has given of his full strength of soul and body, his zeal, optimism, vision and through his leadership this house of worship was erected, and has now been fully dedicated, free of debt, to the worship of Almighty God, and,

"Whereas, Dr. and Mrs. Myers have won a large place in our church and city, Dr. Myers through his sermons, his prayers, his ministrations in our hospitals, in our homes, to the needy, the distressed, the broken hearted, wherever he found them. In our joys he was first to rejoice, in our sorrows he was always present to comfort. Mrs. Myers, through long years as teacher of Mrs. Myers Bible Class, her inspiration and leadership in the Woman's Auxiliary and Bethany Circle, her untiring devotion to her husband and our church and community, and,

"Whereas, Dr. Myers has, of his own volition, and in face of earnest opposition by the Session and the membership of our church and the community at large, submitted his resignation as Pastor and has asked the congregation to join him in submitting this resignation to the Orange Presbytery and asks that the pastoral relation be dissolved;

"Now, Therefore, We, the members of the First Presbyterian Church of Greensboro reluctantly join in this request.

"We want to express to Dr. and Mrs. Myers our love and esteem. You have been in our church as God's messengers. You hold a high place in our affection. May God's blessing be upon you and yours.

"We ask that a copy of these resolutions be placed in the hands of Dr. and Mrs. Myers, that a copy be recorded in the Session's records, that a copy be presented to Orange Presbytery, that a copy be furnished to the Press."

Speaking to these resolutions Mr. A. L. Brooks expressed his own feelings, as well as those of the membership as a whole, in the following words:

"I join in accepting Dr. Myers' resignation only because he earnestly wishes it. In doing this I am performing one of the most unpleasant duties of a lifetime.

"Twenty nine years ago a young minister from Charleston, W. Va., delivered a sermon at Washington and Lee University which so impressed Dr. Henry Louis Smith, its President, that he wrote his old home church here urging that he be called as its Pastor. The pulpit committee, of which I was a member, upon investigation, found that Charlie Myers had already distinguished himself as preacher and Pastor. We called him. He came and he has conquered. For twenty eight years he has filled our pulpit brilliantly, and not once has he preached a poor sermon or struck a false note.

"He came among us in the midst of a world war and is now leaving in the midst of a second world war. In our sorrows he has consoled us; in our joys he has joined with us. As Pastor, preacher and friend his ministration has been a comfort and a blessing. He has made an exalted place for himself not only with this great congregation, but among Christian people everywhere. As a citizen he has won the respect and admiration of this city.

"Speaking personally, if he has done nothing more than help guide the spiritual footsteps of my boys, I would gratefully remember him and love him to the end.

"This magnificent temple of worship is a living monument to Dr. Myers' vision, leadership and dynamic will. We dedicated it in the fall of 1929 with a debt of \$450,000.00, in the face of financial debacle that carried down banks and industries everywhere. Individual fortunes were lost and many worthy business men were swept out to sea. But by the grace of God this temple stands, now completely free from debt.

"There is a philosophy which teaches that immortality consists in living in the lives of your children. Be that as it may, a broader philosophy sustains Charlie Myers who will live on in the hearts and affections of our people, and generations yet to come will rise up and call him blessed.

"Dr. Lacy, of Union Theological Seminary, recently told me of a striking incident while driving with Dr. Myers along the streets of this city. As they passed a bevy of boys standing on the sidewalk they yelled out to Dr. Myers, 'Hello, Doc.'

"As our retiring Pastor goes in and out among us in the remaining years, the voices of adults will join with the chorus of youth, exclaiming 'Hello, Doc.' "

The resolutions were unanimously adopted and Dr. Myers' resignation was reluctantly accepted.

Dr. Redhead was installed on June 3rd, with impressive ceremony, before a large and interested congregation. Dr. W. T. Thompson of Richmond, Va., presided and preached the sermon. Dr. John R. Cunningham, President of Davidson College, delivered the charge to the minister and Mr. J. Harvey White, a Ruling Elder from the Graham church, charged the congregation.

## CHAPTER XXIX



URING THE entire life of this church she has been mindful of her obligations to both the home country and the world and has stressed, as perhaps her most important work, both Home and Foreign Missions. Prior to 1921 she was supporting seven missionaries in the foreign field and she has sent into that field six missionaries from her own membership. They are Miss Lavalette Dupuy, Miss Ruth Miller, Mrs. Levi, Miss Florence Hughes, Miss Ruby Satterfield and Miss Mary Lee Sloan. Rev. Thomas Southall, who was a member of this church as a boy, and who recalls with pleasure the influence of both Dr. Clark and Dr. Myers upon him, also became a foreign missionary. However he entered into this work from Virginia, to which state he had removed with his parents, his father, also a minister, having taken a pastorate there. Rev. Mr. Edgar Woods, who supplied the pulpit of this church during an absence of the Pastor, and who was not a member of the church, was enabled by the generosity of twenty seven members of the church to enter upon his work as a missionary in the foreign field.

In addition this church has contributed much to the equipment for and to the maintenance of this work, and individual members, Sabbath School classes, and church societies of the church have supported a number of missionaries and supplied much equipment in both the home and foreign fields. A late report from Dr. C. Darby Fulton, Executive Secretary of the Assembly's Foreign Mission Committee, gives the following information as to the support given to this work during recent years by the church, her members and organizations:

\$100.00 per year for Native Evangelist at Kunstan, Korea, given from 1917 to 1921 through the Missionary Society.

\$35.00 per year from 1917 to 1923, given to Bukoya (Bulope) by the Young Women's Bible class.

One share (\$50.00) per year in Kashing Hospital, China, from 1917 to 1923, taken by the Bulonde Bible class.

Two shares, China, \$100.00 taken by Miss Hettie Lyon in 1916.

\$35.00 to Chilongela (Luebo) paid by Mrs. C. A. Forbis to 1918. Date when started not given.

\$120.00 for native worker at Tsingkiangpu, China, by Mrs. W. T. Sockwell from 1920 to 1930.

\$30.00 for a girl in school at Kwangju, Korea, given by Live Wire Sunday School class in 1924. Termination of this support not given.

Support by the church of Miss Florence Hughes in Korea at \$1,350 per year from 1921 to 1926, when she resigned.

Support by the church of Miss Ruby Satterfield in China at \$1,350.00 per year from 1920 to 1932.

Support of Miss Lavalette Dupuy in Korea, at first at \$1,200.00, later at \$1,250.00 per year from 1920 to 1932. Miss Dupuy's support was assumed, and maintained for years by Elder R. G. Vaughn personally.

Support of Rev. and Mrs. W. B. Harrison in Korea, assumed by Mrs. C. W. Causey for one year at \$1,000.00, then, by the church, in 1921 and continued to 1928. Terminated by the death of Mr. Harrison.

One share \$(25.00) per year in Mutoto Station, Africa, taken by the Loyalty class in 1935. Terminated in 1938.

One share \$(25.00) per year in work at Soonchun, Korea, taken by the Junior Department of the Sabbath School in 1935. Terminated in 1938.

One share (\$25.00) in the work at Luebo, Africa, taken by the Junior Department of the Sabbath School in 1935. Terminated in 1938.

One share per year (\$25.00-child's bed) in hospital at Morelia Station, Mexico, taken by the Primary Department of the Sabbath School in 1935. Terminated in 1938.

One share (\$25.00) in station at Kobe, Japan, taken for one year in 1935 by the Primary Department of the Sabbath School.

Support by the church of Miss Elizabeth Corriher, missionary to China. Maintained for some years at \$1,000.00 and increased in 1921 to \$1,350.00. Terminated in 1926 when she returned to the states.

Support of Miss Elda M. Fair in Africa, maintained jointly by the Emma Morehead Gray Society and the Woman's Missionary Society, which gave, respectively \$500.00 and \$200.00 per year. Terminated by Miss Fair's resignation in 1921.

Support by the church of Miss Mary Lee Sloan in China at \$1,350.00 per year from 1920 to 1928, when she resigned.

Support of Dr. and Mrs. W. H. Venable undertaken at \$1,200.00 per year, increased in 1921 to \$1,350.00 and continued to 1929, when it was transferred to Miss Mary Lee Sloan and increased to \$2,700.00. This was continued to 1932. These three were missionaries to China.

Support of Rev. and Mrs. J. Porter Smith, missionaries to Brazil, at \$1,000.00 per year for some time, then at \$1,350.00 beginning in

1921. Terminated in 1931 by the return of these missionaries to the United States.

Support of Mr. and Mrs. William Hollister as missionaries to Korea, at \$1,350 for the year 1927-28, after which they were released to the Second Presbyterian Church of Charlotte, N. C.

Support of Mr. and Mrs. Vernon A. Crawford in Japan at \$1,350.00 per year from 1929 to 1932, when it terminated.

Support of Miss Elizabeth Gordon in Brazil at \$1,350.00 from 1927 to 1932.

Support of Rev. and Mrs. C. Rees Jenkins, missionaries to Japan, at \$300.00 per year, taken by the Woman's Auxiliary in 1924. Transferred to Dr. and Mrs. S. P. Fulton in 1929. In 1939 this was transferred to Rev. and Mrs. Thompson Southhall, missionaries to Korea and continued at \$1,000.00 until their resignation in 1941.

Support of Mr. and Mrs. Z. V. Myers, missionaries to Mexico, undertaken by the Woman's Auxiliary in 1942.

Support of Rev. and Mrs. J. R. Woodson, missionaries to Brazil, at \$2,700.00 per year, undertaken jointly by the church and Mrs. L. Richardson, the former providing \$700.00 and the latter \$2,000.00. The church's part was cancelled in 1932 and Mrs. Richardson died in 1940.

Support of Miss Florence E. Root, missionary to Korea, at \$2,700 per year, given and maintained by Mrs. W. Y. Preyer from 1927 to 1932, then reduced to \$1,850.00 and transferred to Miss Willie Bernice Greene, also missionary to Korea. Again decreased in 1943 to \$1,000.00 per year at which it now stands.

Support of Rev. and Mrs. D. L. Williamson, missionaries to Brazil, at \$2,700.00 per year, was assumed by Dr. and Mrs. C. I. Carlson in 1927, was maintained at that figure until 1936, then reduced to \$1,800.00 at which it now stands.

Support of Miss Ida McLean Black, missionary to Africa, at \$250.00 per year was undertaken by the Sabbath School in 1937 and is still active.

The amounts contributed to the several foreign missionaries and to the activities in the foreign field do not in every case represent the total amount needed for their support, but were simply given to augment support obtained from other sources.

Mrs. St. Lawrence Fleming Robertson, a member of this church and the sister of Mrs. John W. Simpson, died on June 21st, 1926, leaving an unsigned will in which she directed that insurance on the



life of her late husband, Dr. L. L. Robertson, in the sum of \$20,000 be divided between Home and Foreign Missions, as a memorial to Dr. Robertson. The beneficiaries of her estate directed the Administrator of her estate to carry out this wish of hers, and, accordingly, he paid \$10,000.00 each, to the Executive Committees of Home and Foreign Missions to establish these memorials.

In the Spring of 1944 Mrs. Emma Starr Sellars and family gave to the Executive Committee of Foreign Missions \$1,500.00, to which they added \$500.00 early in 1945, a total of \$2,000.00 for use in Africa, as a memorial to Elmo M. Sellars, an Elder in this church, and to Mrs. Mary Mitchell Sellars.

The interest of this church in, and the support given by her to, Home Missions have always been as great as her interest in and support to Foreign Missions. The evidences of this are the liberal contributions she made throughout the years to every phase of this work in the community, the Presbytery, the Synod and the Assembly; her initiative and assistance in founding Sabbath Schools and churches in her own community, several of which have been mentioned herein before, her ready response to appeals from needy churches and outpost schools and her successful efforts to carry the privileges of the Gospel to some parts of the state which lacked them.

Perhaps her most notable work of this kind was initiated by the Woman's Auxiliary and was put into effective operation by Dr. E. E. Gillespie. The field selected for this work was Ashe County, N. C. It was begun in 1897, at which time Dr. E. E. Gillespie was sent as a missionary to begin the work and it developed into probably the most effective work undertaken by the Auxiliary.

The information about this work has been furnished by the Rev. R. H. Stone, Secretary of Mecklenburg Presbytery, who worked long and effectively in Ashe County but who said nothing about his part in the work, and by Dr. C. E. Hodgins who, in his capacity as Home Mission Secretary for Orange Presbytery, has long been in contact with the work.

Ashe County was settled prior to the revolution, mainly by Presbyterians and it is understood that in the early 1760's logs were cut for a Presbyterian church. The men, however, were called to the front and, when the war ended, they moved to Tennessee which put an end to this effort. During the Civil War Concord Presbytery, under the leadership of its itinerant ministers, the Revs. Rankin, Beall and Wilson, organized a Presbyterian church, the first, in Jefferson, which

attained a membership of seventeen, though it did not have a building. This church faded out of the picture though there seems to be no record of its dissolution.

About 1896 Miss Elizabeth Neal of Bethesda Church, in Caswell County, became acquainted with, and subsequently married, Major E. J. Foster, a Methodist and a "merchant prince" of Jefferson. Being invited by him to join his church, she replied that she was "A blue-stocking Presbyterian and the faith of her fathers' suited her." "She was then the only real Presbyterian in the county one could count." She selected her "dream lot" for a church and gave herself to prayer and work. She invited the Rev. C. W. Robinson of North Wilkeshoro to come and preach to her and he was so impressed by the opportunity he saw that he convinced Orange Presbytery that it should undertake a work there. The Pastor of the First Presbyterian Church of Greensboro was so impressed that he appealed to his members for the support of a worker and this support was provided.

Among the ladies of the church at that time was Mrs. R. F. Dalton, whose husband had an apple orchard in that vicinity, where they spent several months in the year and she became so convinced that Ashe County was ripe for Presbyterianism that she added her enthusiasm to that of Dr. Smith and secured the whole-hearted interest and cooperation of the women's organization of the church.

As a result of this interest Mr. E. E. Gillespie (now "Dr."), just graduated from the Theological Seminary, was sent to pioneer in the county. On his journey to Jefferson he spent the first night in the home of a Mr. and Mrs. Transou. When Mrs. Transou heard his name, she said that her daughters, who were attending the Normal School in Greensboro, had heard Dr. Smith make an appeal for "a missionary to the heathen in Ashe County." Despite this Mr. Gillespie was hospitably received. Proceeding on his journey, Mrs. Foster received him with delight but advised him not to begin work in Jefferson but to work in the surrounding country. This he did. Whatever the occasion of it an editorial in the Jefferson paper of that time contained the statement that "Calvinism was born neither in heaven nor earth but beyond the portals of hell."

With Jefferson as his base, Mr. Gillespie worked for two years, preaching in homes and school houses and visiting people. In 1898 the Ebenezer church was organized and he helped fell and carry to the saw mill the logs from which to get the lumber for the erection of this church building. He surrendered this work in 1898 but during

these two years the foundation was laid for the developments that followed. In 1900 the church in Jefferson, in 1903 the Obids Church and in 1922 the Peak Creek Church were organized.

A lapse in the work existed for a period but in 1923 the First Church of Greensboro again assumed the major part of the support of a minister. Rev. Allen Jones was the first minister and he was followed by Rev. John W. Luke and he by Rev. D. F. Helm. Rev. J. H. Stone became Pastor of the Jefferson church and contributed largely to this work. The following churches are the outgrowth of the work begun in 1897: Jefferson, West Jefferson, Lansing, Foster Memorial, Gillespie, Obids, Big Ridge, Ebenezer, Low Gap, Glendale Springs, Peak Creek, Laurel Fork, all in Ashe County, and two in Wilkes County, Miller's and Shepherd's.

In the conduct of this work, in addition to the establishment of these flourishing churches, the messages and the privileges of the Gospel have been carried to thousands of people in that section through regularly conducted chatauquas and Summer Bible schools in which members of this church, and her Auxiliary, have given their services and they have contributed regularly, and much, in the way of money and goods for the physical well being of those to whom they ministered. The accomplishments of this work have been great and its potential effects are inestimable. Because of this work someone jokingly said that "It seems like the Presbyterians and the bean beetles are going to take the county."

The records show that during her many years of life many meetings of various kinds have been held in this church, in which many people from all over the Assembly and many speakers of national reputation have taken part. Meetings have been conducted, with marked benefit to the church, by such men as Dr. J. Ernest Thacker, Dr. Van Dyke, Dr. Erdman, Dr. Weigle, Gipsy Smith and Gipsy Smith, Jr., Dr. Campbell Morgan, Dr. Butterick, Dr. Judd, Dr. Forrest, Dr. Peter Marshall and many others. The courts of the church have been entertained. Officers of the churches of the Presbytery and Synod, the Christian laymen of the Assembly and Presbyterial and other women's organizations have found a cordial welcome. Details of these meetings are too numerous and varied to be given but these meetings reveal the devotion of this church throughout her history to the great cause for which she stands and her co-operative interest in all the activities of the Southern Assembly.

To quote Mrs. A. P. Noell, Auxiliary Historian for 1938, "To

review the history of the Woman's Auxiliary of the First Presbyterian church of Greensboro is to portray a church life of great beauty and power. It is also an attempt to pay worthy tribute to those pioneer women of long ago, who labored for the Master during the earliest period of this church, for our splendid society of today . . . is the outgrowth of that first little band of women that met over one hundred years ago, in 1830, to organize Woman's Work."

A summarization of this work, which has herein before been mentioned as it developed, seems proper in this record.

A number of organizations have existed in the church, among both the younger and the older women, all motivated by the same purpose and all working to achieve similar results, and there have been many outstanding women of the church who were notable for their vision, their faith, their leadership and their accomplishments both inside and outside of these organizations. Many of these noble women are entitled to a place in any history of the church, but because of incomplete records and lack of space it is possible to mention only a few of them.

The first organization of women in the church, the "Female Benevolent Society," subsequently named the "Greensboro Female Benevolent Society," to distinguish it from other such societies in the Synod, was formed in 1830 for the primary purpose of aiding in building a church, which was badly needed and the building of which by so small a membership in so small a community, taxing the resources of all, required supreme faith. The women of this society had the faith and, by sacrifice and hard work, contributed substantially to the building fund. It is a notable fact that, within two years after the organization of this society, a church was erected, the first Presbyterian church in Greensboro.

The charter members of this society were twenty two in number and its first officers were Mrs. Frances Paisley, First Directress, Mrs. Letitia Lindsay Humphrey, Second Directress, Mrs. Anne E. Morehead, Treasurer, and Mrs. Parthenia Dick, Secretary. Mrs. Max T. Payne, a great grand daughter of Mrs. Paisley is now a member of this church.

Mrs. J. Sterling Jones, long Historian of the Auxiliary, relates that she had seen Mrs. Dick and Mrs. Cumming, a charter member of the society, and that Mrs. Dick, well over ninety, "still had roses in her cheeks" and that Mrs. Cumming, the wife of W. H. Cumming, the first Superintendent of the Sabbath School of the church, "was pretty,

with snow white hair and always wore a soft, white cap." She, too, was a very old lady.

It must be remembered that in 1830 Greensboro was but a small village of a few hundred people. Its roads, which were unworthy of the name "streets," unlighted at night, muddy in winter and dusty in summer, made attendance upon the nearest Presbyterian church, Buffalo, difficult and practically necessitated the erection of a church in the town. It must be remembered, too, that the initial membership of the church, at her organization in 1824, consisting of twelve people, included only eight white people, two men and six women, and this proportion prevailed in 1830. Hence upon the shoulders of the devoted women of the church, who already had the responsibilities of the homes and school, developed the additional responsibility of inspiring and co-operating in the erection of this first church.

On January 2nd, 1855 the women of the church organized "The Sewing Society" with Mrs. Jesse H. Lindsay as President and her leadership was so fruitful and valuable that she was requested to become "Perpetual President." She declined this honor but continued active in church work until her death. Mr. Bernard Wright, once a Deacon in this church, is a direct descendant of Mrs. Lindsay.

While maintaining their interest in the work of the church, the women, during the war between the states, were primarily concerned with feeding and caring for the many wounded soldiers who were brought to Greensboro and, thereafter, until 1875, had as their immediate interest the matter of simple subsistence and of doing their part in curing the ravages of war. In 1875, under the inspiration of their Pastor, Dr. J. Henry Smith, who recognized Foreign Missions as a basic work of the church, the women, on December 15th, organized the first foreign mission society, the "Evelyn Houston Society," with Mrs. J. K. Hall as President and Mrs. Betty A. Cunningham as Vice-President. Mr. C. D. Cunningham, now a Ruling Elder of the church, is her son. Two of the charter members of this society, Miss Lizzie Lindsay, its Secretary, and Mrs. R. W. Murray were present at the centennial celebration of work of women in the church. The "Poet Laureate" of this society, Mrs. E. D. Hundley, was the authoress of the inscription on the tablet to the memory of Dr. J. Henry Smith. Shortly after its organization the name of the society was changed to "The Woman's Missionary Society."

The "Earnest Workers" society was organized in 1884. The records of this society up to 1886 are incomplete but indicate that Miss

Mollie Smith, later Mrs. L. Richardson, was its first President. The records show that Miss Evelina Porter was Business Manager and Miss Smith President in 1886 and that this society contributed \$136.91 in that year.

It is interesting to note that this society met in the school house in which O. Henry went to school. Its last meeting was on June 2nd, 1892, at which time Miss Abbie Caldwell was President and Miss Juanita Robinson, now Mrs. Frank Morton, was Treasurer.

The "Pauline Little Society" was an outgrowth of the "Earnest Workers," its first leader being Mrs. W. D. McAdoo. This society was re-organized in 1907 with Miss Laurin Richardson as President, Miss May Yates, Vice-President, Miss Sadie Dick, Secretary and Miss Paisley Ellington, now Mrs. Max T. Payne, Treasurer.

At about the same time there was organized a society of young girls, known as "The Lamplighters," which, appropriately enough, raised \$400.00 to purchase gas fixtures and other lighting apparatus for the new church. And, incidentally, between its organization and 1892 the "Earnest Workers" raised \$500.00.

In 1894 the Young Ladies Missionary Society was formed by Mrs. J. A. Gray, largely from the members of her Sabbath School class, with Mrs. W. E. Allen as President. After the death of Mrs. Gray, in 1896, this society changed its name, in honor of Mrs. Gray, to the "Emma Morehead Gray Society." Mrs. Jennie Adams Simpson, a member of this church, is the great grand daughter of Mrs. Gray.

The Woman's Missionary Society, formerly the Evelyn Houston Society, including in its work both Home and Foreign Missions, had been without officers from 1894 to 1896, as no member was willing to serve. However, in December 1895 at a meeting at the home of Mrs. Annie Fariss, the following members volunteered to become officers: Mrs. J. Sterling Jones, President, Mrs. J. A. Gilmer, Vice-President, Miss Bettie Caldwell, Recording Secretary, Mrs. J. Henry Smith, Corresponding Secretary, Miss Lou McLean, Treasurer and Miss Alice Kerr, Collector, and, in four years, this society contributed \$700.00 to the church and formed the "Extra-Cent-A-Day" band, which contributed \$600.00. The total amount contributed by this society from 1886 to 1899 was \$2,563.21. One thousand dollars were contributed by the public in two extra Cent-A-Day boxes placed by this society in public places in the town.

In 1897 this society contributed largely to the organization of the Missionary Union of Orange Presbytery, and the following members were elected to office in that organization, Mrs. J. A. Gilmer and Mrs. Letitia Morehead Walker, Vice-Presidents, Miss Bettie Caldwell, Secretary and Mrs. J. Sterling Jones, Chairman of the Executive Committee. In the same year Mrs. J. A. Gilmer was elected Honorary President and Mrs. J. Sterling Jones, Historian of the Woman's Missionary Society.

In 1894 this society undertook the support of a missionary in the foreign field, the first such missionary to be supported by this church, although she had, at a meeting in 1890, addressed by Dr. Egbert W. Smith, raised \$667.00 to help in the support of eight missionaries and, in 1897, was helping in the support of two missionaries.

In 1910, Mrs. L. Richardson, the Corresponding Secretary, suggested to the society that it adopt the circle plan of organization, thus antedating by several years its adoption by the Woman's Auxiliary at the request of the General Assembly.

Other societies organized in the period were the first Prayer Band, formed in 1896 by Mrs. M. E. Selden, the Ladies Aid Society in April 1897 with Mrs. R. G. Lea as President and Mrs. T. A. Lyon as Vice-President, the Pastor's Auxiliary in 1908 with Mrs. R. F. Dalton as President and the Busy Girls, which was organized in 1914 by Mrs. A. W. McAlister, with Miss Lucy Hoskins as President. At about the same time a Mission Band, with Miss Mary Watson Vaughn as President and a Junior Mission Band, with Miss Jean McAlister as President, were organized by Mrs. J. Sterling Jones.

Miss Susie Gunter, now Mrs. Morrison of Rome, Ga., wrote of the organization of the Busy Girls that Mrs. McAlister called on Presbyterian girls at their places of business and invited them to join and received not a single refusal. The first meeting was a dinner meeting at the Country Club and thereafter the meetings were held monthly at the church and, for more than a year, Mrs. McAlister bore the expense of the suppers. Seventy were at the first meeting and subsequent attendance ranged from 60 to 119. Miss Gunter added that it was decided that the girls would not be asked for contributions but that they soon became so interested in missions that they voluntarily contributed and, in one year, subscribed \$5,000.00. She states that Mrs. McAlister's enthusiasm and earnestness was caught by the girls and resulted in the building up of this fine group.

The name of this body was changed to "Bethany Girls" and,

under the leadership of Mrs. Charles F. Myers, its interest has been sustained and it has continued to grow in numbers and in its contributions to church causes. At present its membership of approximately 250 young women is divided, for better work, into eleven teams. Miss Lanette McMurray is now its President. Mrs. Myers, in connection with the devotions, addresses this group at each of its regular meetings and, under her inspiring leadership, the Bethany Girls has done and is doing a great work in the church. The contribution made by Mrs. Myers to the life and growth of the church through her leadership of the Bethany Girls and as teacher for years of the "Mrs. Myers' Bible Class," composed of women of the church, is inestimable. Descended from a long line of Presbyterian divines, thoroughly Christian and spiritual in character, beautiful in person, magnetic in personality, gifted as speaker and teacher, she easily gained the affection and interest of those whom she taught and led, and instilled into them by example and precept principles whose influence will long be vital in this and other churches. In appreciation of the splendid service she has rendered to the women of the church, the Woman's Auxiliary presented to the church a beautiful portrait of Mrs. Myers, which hangs in the Jennie Gilmer Memorial Room.

In 1915 all the women's societies of the church were, at the request of the General Assembly, consolidated into one, under the name "Woman's Missionary Society" and operated under that name until 1919 when the women of the church adopted the "circle plan," then being adopted throughout the Southern church, and became the "Woman's Auxiliary." Every woman of the church is automatically a member of the Auxiliary and, in this church, they are divided, for more effective work, into twenty circles in addition to the Bethany Girls.

Through the united interest and work of its members this organization is a tremendously effective factor in maintaining the spiritual character of the church, in promoting her every activity and, by its exceedingly generous contributions, in supporting the church herself and all her benevolent causes.

The Auxiliary has one hundred officers, including her general officers, her secretaries, committee chairmen and circle chairmen, who are elected annually and who are regularly installed by the Pastor, Dr. Myers, in a most impressive religious ceremony.

The work of this body is as wide and comprehensive as the work of the church herself. It not only contributes liberally and sacrificially



to every benevolence of the church, it also does what is equally, if not more important, it educates its members in the importance and value of the church's benevolent causes and in that way ensures their interest in these causes.

While many other causes have always engaged the interest and support of the Woman's Auxiliary, Foreign Missions and Home Missions have ever held, and do now hold first place in the devotion and work of the members of this body. In 1929-30 the following missionaries were being supported in part by the Auxiliary and in part by individual members of the church. Those in the foreign field were Dr. Jas. P. Smith, Mrs. J. R. Woodson, Miss Elizabeth Gordon, Miss Lavalette Dupuy, Miss Ruby Satterfield, Mrs. Vernon Crawford, Mrs. S. P. Fulton, Miss Mary Lee Sloan, Miss Elizabeth Corriher, Miss Florence Root and Dr. David Lee Williamson and those in the home field were Rev. R. H. Stone and Miss Myrtle Williamson.

In connection with the missionaries mentioned, it is a fact worthy of note that among those who attended the Woman's National Foreign Mission Jubilee in New York in 1930, Miss Lavalette Dupuy was the only person who volunteered to become a foreign missionary.

The Auxiliary has recognized the responsibility of the church to the colored people among us by sending colored women to conferences for colored women in order that they might bring back to their people the benefits of such conferences. It has taken a large part in the work made necessary by the soldiers' camp in the city, many of its members engaging in this work. It has been active in placing church papers in the homes of the church. It has been active in the work for the Presbyterian college girls in the city, keeping in touch with them, entertaining them and doing a large part of the work in the entertainments for them given by other church bodies. It has been a potent force in the efforts of the community to combat juvenile delinquency. It supports, and its members work in, the annual daily Bible school and it is greatly interested in and gives liberally to the support of Ministerial Relief and Barium Springs Orphanage. Among many other activities its members conduct religious services at needy places in the city and work for, and contribute to various local charities, among them the Rest Cottage in which the Auxiliary maintains a room.

Those who have served as President of the Woman's Auxiliary are, in order of service, Miss Laura Coit, Mrs. Thos. D. Sherwood, Mrs. John W. Simpson, Mrs. Lynn B. Williamson, Mrs. W. E. Allen, Mrs. J. E. Hardin, Mrs. F. J. Blackwood, Mrs. Trace I. Mebane,

Mrs. Thomas Crabtree, Mrs. E. M. Sellars, Mrs. Montgomery Young, Mrs. Madeline White, now Mrs. Waters, and Mrs. Jack Hunter. Mrs. L. Lacey Little is the President elect for the year 1945-1946.

In connection with the interest of the church in the young women at Woman's College, it is proper to mention that, at the beginning of every college session, Dr. Myers sees to it that they are invited to attend the Sabbath School and the services of the church and transportation from and to the college is provided by members of the church. The difficult job of attending to this transportation has long been and still is the responsibility of Elder I. Wright Murphy, who discharges it faithfully, efficiently and with pleasure.

## CHAPTER XXX



HISTORY of the church would be incomplete without at least the mention of some of the women of ability and consecration who have meant so much to the church and without sketches of a few of the leaders among them.

Mrs. J. A. Gilmer was outstanding as a leader in the woman's work of the church in the earlier years of the church's history. Mrs. J. Sterling Jones, Historian of Woman's Work, says in a sketch of her that "Many, many daughters of the church have done well and we love and honor them, but Sallie Lindsay Gilmer has excelled them all."

Mrs. Gilmer died on January 2nd, 1921 and "literally from the cradle to the grave was she a true child of the church for her name, from baptism, has been on the records of the church for eighty of the most important years of her existence."

The daughter of Jesse H. Lindsey, the donor of the site on which stood three of the edifices of the First Church, and his wife, Amelia Lindsay, who was so able a church worker that, as hereinbefore stated, she was requested to become "Perpetual President" of the Missionary Society, she was born and reared in a consecrated home and was, from her infancy, surrounded by all that was noblest and best. In her early womanhood she married John A. Gilmer, a prominent jurist, a Ruling Elder in the church, a fine Bible teacher and a member of the choir, whose fine tenor voice was heard for years at every church service.

For many years she held office in all branches of the woman's work of the church and even when out of office was "the dominant personality." Modest, sweet, unselfish and with "fine judgment and infallible tact," Mrs. Gilmer was an invaluable worker both as a private and as a leader. Deeply spiritual and always welcome, she ministered to the sick, the suffering, the poor, the aged and the dying and "unto the stranger within the gate." Human, tender, lovable and approachable, she was a blessing to all with whom she came into contact.

Two others stand out as notable leaders, among the many able women of the church, for the periods they represent, Mrs. Emma Morehead Gray (Mrs. Julius A. Gray) for the period of 1858 to 1896 and Mrs. Lunsford Richardson for the period down almost to the present date. A sketch of Mrs. Gray has already been included in this volume.

Mrs. Mary Lynn Smith Richardson, born in Charlottesville, Va.,

November 24th, 1857, was literally a daughter of the manse. Her father, the late Dr. J. Henry Smith, was the beloved Pastor of the First Presbyterian Church of Greensboro for thirty eight years. Her mother was the daughter of Judge and Mrs. Egbert R. Watson of Charlottesville, Va. During her long life of eighty seven years, charm and beauty of character left an indelible impression on the lives of her children and grandchildren, and truly made her the matriarch of the family clan.

Few people have had the close association with one church for so many years as did Mrs. Richardson. From her earliest childhood she participated in every phase of church life. As she grew older she took a leading part in the different societies and activities of the church.

She grew to womanhood in a home known for its culture and spirituality. She was educated in private schols in Greensboro and in Edgeworth Seminary. She had a younger sister, Mrs. R. G. Vaughn, who was a devoted and influential worker in this church, and five brothers, already mentioned herein, who were outstanding in religious and educational fields. She was possessed of the same intellectual ability and nobility of character as they.

On August 2nd, 1884, she was married to Lunsford Richardson of Johnston County, N. C., later an Elder in this church, a sketch of whose life is contained hereinbefore, and resided with him in Selma, N. C. for six years, after which she returned to Greensboro, where she spent the remainder of her long, useful life.

Mrs. Richardson's first interest was always in her home and her children and, although their means were limited in those early days, the home was one of culture and hospitality and deeply religious. Family prayers, in which the servants always joined, were never neglected in that home. They made God their co-partner in all their problems and decisions.

Mrs. Richardson was deeply interested in young people and their problems and in every phase of Sunday School work. She taught a Bible class for young women for many years. Her interest in foreign missions was a dominating influence in her life. She was the head of foreign missons in the Woman's Auxilliary until her death, and her talks on the Saviour's last command, "Go ye into all the world and preach the Gospel to every creature," rarely failed to awaken her audience to their responsibility. During her life time she continuously supported a number of missionaries and provided necessary funds for the building of mission compounds in many remote parts of the world.

Her home was always open to missionaries and their children and the number of boys and girls whom she sent through college are too numerous to mention.

Another one of her great pleasures was to privately help those in need, whose pride denied them dependence on charity. Every month of her later years her checks went out to a long list of such people, to friends incapacitated, to widows left destitute, to men and women who needed a helping hand.

Mrs. Richardson had very strong family ties and her many children, grandchildren and great grand children, whom she adored and who adored her, happily served her wishes.

Mrs. Richardson was interested in business but principally because her increased income enabled her to multiply her benevolences. Her wealth never changed her simple way of living. She always insisted that her money was needed so much more for her benevolences than for luxuries for herself.

Mrs. Richardson was far ahead of her time in her breadth of vision and her farsightedness regarding affairs of church and country. She believed in larger and fewer churches, thereby cutting down the expenses of individual small churches, thus allowing more benevolences for the causes of home and foreign missions. She was too broadminded to have any patience with denominational rivalries. She was a great believer in the Federal Council of Churches. Both Mr. and Mrs. Richardson felt that their wealth was a trust and obligation to be used for the furtherance of God's kingdom on earth. When Mr. Richardson died Mrs. Richardson continued his benevolences and gradually enlarged her own interests in home, and especially, in foreign missions until she was giving about three fourths of her income away. Like her husband she made provision in her will for these to be carried on after her death.

Her love for her home church where she was baptized and married and where her father had preached for so many years was peculiarly personal. The decision to build a new church on a new site was a source of regret to her but she and her children accepted the decision of the majority and gave generously to the new church. However the site of the abandoned and neglected old church building and cemetery distressed her and she and her three daughters bought this property, thus giving much needed help in paying the church debt, and converted the church building into a modern library. They converted the Sunday School building into a civic center and gave all of this to the city

of Greensboro. Thus she lived to see her beloved church building once more a center of usefulness in her community.

Seeing the need for a foreign mission building at Montreat, N. C., as an inspiration to greater interest in what she considered the most vital part of church work, she erected a handsome structure there in memory of her husband.

She and Mr. Richardson were always interested in colored people and, after his death, she and her children built a modern hospital for negroes in Greensboro, the L. Richardson Memorial Hospital, which provides the best hospital service for members of that race and also the means of training negro physicians, internes and nurses.

In all her gifts she gave not only of her means but of herself. No need at home or abroad was ever foreign to her sympathy. She had a keen interest in world affairs and read widely. Her children and grandchildren loved to discuss such things with her. Some of their happiest memories are the family gatherings in her living room where all sorts of civic, church and world affairs were discussed.

After a long and useful life, she passed away on July 16th, 1940, at the age of eighty-two.

On the tombstone of Mr. and Mrs. Richardson their children have inscribed the following:

"They served God and their fellowman with keen intellects, strong convictions and great generosity."

In addition to many gifts for the home enterprises of their church, and to their annual contributions to foreign missions, which amounted during the period from April 1st, 1914 to September 22, 1940, to \$115,861.72, Mr. and Mrs. Richardson, during the same period, gave \$61,750.00 for buildings and equipment at eleven fields in China, and as Mr. Richardson died in 1919, the major portion of this was directed to these purposes by Mrs. Richardson, purposes in which her husband had been deeply interested. These totals are based on figures received from the Executive Committee of Foreign Missions.

Some other women prominent in the woman's work of the church, in addition to the Presidents of the Woman's Auxiliary, already mentioned, are Mrs. Amelia Lindsay, wife of Jesse H. Lindsay, who was the first President of the Woman's Society in 1855, Mrs. Margaret Gillespie Weatherly, wife of Andrew Weatherly, a Deacon of the church, who was Vice-President of the same society, Mrs. Isabella Logan Swaim, wife of Elder Lyndon Swaim, Secretary and Treasurer of that society, Mrs. B. A. Cunningham, who held many offices and

was one of the most efficient and consecrated women of the church, Mrs. Anne Gorrell Fariss (Mrs. Joseph Bedford Fariss), the daughter of Ralph Gorrell, an Elder of the church, who held every office in the Woman's Missionary Society except that of President, which she would not accept, Mrs. J. L. Brockman, who was President of the Pastor's Auxiliary and who is still an active worker, always willing to do her part, Mrs. Annette G. Wright, who not only participated in all church activities but who, for years, as organist, gave to the church the benefit of her great musical attainments and Mrs. Robert G. Vaughn, who, an active and inspiring leader, also, for years, as a member of the choir, gave to the church the enjoyment of her lovely voice.

As was the case of the widow who gave her mite, but whose name was not mentioned, so there have been and are many women in the church whose work and influence have contributed much to her up-building and growth, whose names cannot be given because of lack of space.

The Sabbath School of the church had its beginning in 1833 and, during the one hundred and twelve years since, has been in continuous existence and operation, really the seed bed of the church from which countless girls and boys have grown into membership, and into the active work of the church. Founded under the authority and supervision of the Session, that body, recognizing the supreme importance of the school, has exercised continuous control over it, and, by informed interest in its work and the prior approval by it of all officers and teachers in the school, has established and maintained the school on its present high level of excellence and effectiveness.

The first Superintendent of the school was Elder W. H. Cumming and sixteen others have since held that office and many officers and other church members have served regularly as officers and teachers in the school. The names of these devoted and consecrated men and women of the church, who have contributed their services to the school, constitute an honor roll of which they and the church have a right to be proud.

The Superintendents, who served terms of varying length, but whose average term was six and a half years, were, in order of service, W. H. Cumming, J. D. Campbell, D. P. Weir, R. P. Dick, C. G. Yates, Richard Sterling, Jesse H. Lindsay, S. C. Smith, Egbert W. Smith, S. A. Kerr, L. Richardson, J. M. Hendrix, R. G. Vaughn, W. E. Allen, Waldo Porter, W. C. McGill, and the present incumbent,

John A. Kellenberger, who has served for a longer period than any other Superintendent. Among these, Elders Dick, Yates, S. C. Smith, and S. A. Kerr served for two periods with a considerable lapse of time between them. All of these, with the exception of J. D. Campbell, Egbert W. Smith, the Associate Pastor, and Waldo Porter, who was a Deacon, were Elders. Many officers and others served as Assistant Superintendent and as Treasurer for varying terms but the longest term of service was that of Elder W. S. Moore, who gave his service as Treasurer for thirty-one years, from 1879 to 1910.

Starting in 1833 with very few teachers and scholars and no special equipment, the growth of the school, while slow, kept pace with the growth of the church and the community. The enrollment in 1859, when Dr. J. Henry Smith became Pastor, was ninety, with eighteen officers and teachers. Through the subsequent years the enrollment steadily increased and, with each new church, more adequate facilities and equipment were provided, the present church plant including a magnificent Sabbath School annex, scientifically arranged for proper grading and effective teaching and splendidly equipped. The furnishings and equipment of this building were provided by Mrs. L. Richardson as a memorial to Mr. Richardson, at a cost of \$7,000.00.

The church has long recognized the necessity for work to supplement regular class room work and for outside activities to tie the interest of the pupils to the school. For the former purpose she has long conducted daily vacation Bible schools under the management, in recent years, of the Director of Religious Education, Miss Lucy Pell, and, at all times, under that of many voluntary workers. For the latter purpose she has conducted a number of successful summer camps, the three at Camp Sapphire, near Brevard, N. C., and the one at Myrtle Beach, S. C., being the outstanding ones. The scholars who earned certain merits during the year attended these camps for a nominal fee or at no cost to themselves, and others at actual cost to the church.

The Sabbath School at present has a corps of seventy five officers and teachers and a total enrollment of over twelve hundred, including 130 members of the school who are abroad in the service of their country.

Too much credit cannot be given to the many men and women, too many to enumerate, who, as volunteer workers, have sacrificially given their thought, their time and their labor to planting in the hearts of the children of this church the seeds of Christianity which have



flowered in their lives and made them outstanding Christian members and workers in this and many other churches and communities.

Because of the attractiveness that it lends to church services but more especially because of its direct contribution to worship, this church has always emphasized the ministry of music. From her very inception, the choirs of this church, composed in the early days entirely of volunteers, were noted for the beauty and charm of the music they provided. Many officers and men and many leading women of the church had fine, cultivated voices and, in addition, there were many trained instrumentalists and vocalists in connection with the schools and colleges in the community and all these gladly gave their services to the church. Later, as the church approximated her present size, and especially during the pastorate of Dr. Myers, a number of able musicians were drawn from elsewhere to maintain the excellence of the church's music.

Among the many in the early days of the church who devoted their talents, through the choir, to the work of the church, and all of whom are worthy of mention, were two who stand out because of the length and beauty of their service.

Mrs. Annette G. Wright, a talented and exceptionally well trained musician, was third on the roll of organists of the church. She not only directed the choir, but equally gifted as pianist and organist, she served voluntarily for many years in these capacities and maintained a choir whose reputation has come down to this day. Nor did she confine herself to this work, for she participated with equal devotion and effectiveness in all the women's work of the church.

Miss Minna Raven, later Mrs. Joseph Hilderscheimer, a German by birth and a concert artist of reputation in her home land, became teacher of voice in Edgeworth Seminary and soloist in this choir. Such was the beauty of her voice that she was described as "a golden voiced singer of the fifties."

Mrs Emma Morehead Whitfield, writing about the choir in her time, mentions as members Charles Shober as Tenor, Mollie Gilmer, Emma Morehead and Mrs. Nannie Weatherly Caldwell as Sopranos, herself as an Alto and John Sloan, "whose volume of Bass fairly made the seats tremble" and, his successor, Robert Sloan as Bases, and John A. Gilmer, of the lovely tenor voice, as Tenor, and adds that "never were sweeter voices blended."

Other singers who have contributed to the continuous excellence of the choir are Miss Kate Scales, niece of Gov. A. M. Scales, Mrs.

Julia Gilmer Dick, Miss Lucy Dillard, daughter of Judge J. H. Dillard, later Mrs. Pannill, the mother of Miss Florence Pannill, the Misses Swaim, daughters of Elder Lyndon Swaim, Mrs. R. G. Vaughn, Mrs. Clark Porter, Mrs. W. H. Osborne, Mrs. W. E. Allen, Mrs. Louise Stone, Mrs. R. J. Mebane, Miss Nelson Walsh, Mrs. C. A. Mebane, and, among the men, Wallace Wharton, Zeb Taylor, John and Arthur Rankin, R. G. Vaughn, Benjamin S. Bates, Charles Brockman, Waldo Porter, W. M. Ridenhour, W. C. McLean, J. H. Laubenheimer and John A. Kellenberger.

Among those employed in later years to lead in the music have been Miss Katherine C. Johnson, Miss Evelyn Barnes, Mrs. Trace I. Mebane, who was a volunteer for quite a while, Mrs. E. C. Caldwell, Miss Beatrice Donley, Mrs. Dewey Farrell, Mrs. O. Norris Smith, Homer A. Hammontree, J. Foster Barnes, Charles Troxell, James Price, Ralph E. Hodgkin, Karl A. Fisher, Erlu Neese, Edward Kane, Mr. and Mrs. Molitore and Fred Phipps.

The organists of the church have been Heinrich Schneider, Prof. Konolt, Mrs. Annette G. Wright, Miss Laura Brockman, Prof. R. Fasolt, Prof. Sullivan, Miss Lula Brown, Prof. J. W. Parker, Geo. H. Thompson, Miss Margaret Callum, Miss Ellen Curtis, Prof. Scott Hunter, Mrs. H. H. Felder, Mrs. C. A. Banks (nee Margaret Callum), Miss Charlotte Matheson, Miss Louise Geoghegan, now Mrs. Henry N. Myers, Geo. M. Thompson, Mrs. Paul Oncley, Mrs. Raymond Brietz, Miss Nell Davis (now Mrs. Lucas Abels), and Mrs. Gilbert Powell.

While the whole history of the church since her inception has been closely intertwined with that of the city, the most historic spot in connection with the church is, perhaps, the old church "grave-yard," in the hallowed ground of which lie buried so many of the leading members of the church and citizens of the community and state.

An excellent description of this cemetery was written in February 1927 for the Greensboro Record by Miss Nell Craig and, with her consent, it follows practically in full as a part of this history. The omissions are of matter already included.

"Hardly a more historic cemetery can be found in the whole of North Carolina than that oak shaded plot to the rear of the First Presbyterian Church. Not only were those who have been buried there for such a long period that the inscriptions on many of the simple stones are almost erased by time and the elements, contributors to the growth of the church in whose yard they now rest, but many of them were

men who have been powerful in the development of Greensboro and of the state.

"At least one soldier of the Revolution, many officers of the Confederate Army, leaders in church, legal, government and business enterprises in this state, found their last resting place in this historic spot. Modest tombstones bear their names and record their deaths, but their deeds are living today in the progress which the city and state are making on the firm foundation which they laid.

"The founder of the church and some of the succeeding pastors are buried there, and close by is the grave of the man (Jesse H. Lindsay) who gave the land now occupied by the church and cemetery.

"An iron fence encloses the plot where the founder of the church is buried. 'Sacred to the memory of Rev. William D. Paisley, born October 26th, 1770, died in Greensboro March 10th, 1857, in the 87th year of his life,' one may read on the simple slab which marks his grave. Only a glimpse at the life of this good man, who spent all except about three of his eighty seven years in Guilford County doing deeds of kindness and love, is revealed in the inscription, which reads further 'For nearly sixty years he was a faithful laborer and successful minister and evangelist of the Lord Jesus Christ. He was the founder of the Greensboro church and its first preacher for some twenty years. In the County of Guilford he spent the last forty years of his life. He came to his grave beloved and revered in a full age as a sheaf of corn in its season and in the mature and blessed hope and assurance of the resurrection of the body and life everlasting.' By his side rest the remains of his wife, Frances Mebane Paisley, who died two years later. Of her life her tombstone says 'More than half a century she was the wife of the Rev. William D. Paisley and his cheerful and hearty helper in the labor and joys of their common Christian service and toil.'

"A tall granite shaft nearby marks the grave of one of 'Father' Paisley's daughters, Mrs. Robert M. Sloan and of her husband. 'Sarah Paisley, wife of Robert M. Sloan, July 23, 1816, Dec. 10, 1884,' reads one side of the marker and on the other, 'Robert M. Sloan, March 22, 1812, July 12, 1905.'

"The newest grave in the old cemetery, which has many graves 80 years old, is that of a daughter of Mr. Sloan, and a grand-daughter of the Rev. Paisley, Mrs. Fannie Sloan Logan, who died at the age of 84 in January 1926. Mrs. Logan's grave is beside that of her hus-

band, Dr. John E. Logan, a prominent physician of the city, who died in 1912.

"Perhaps the oldest grave in the old cemetery, certainly the oldest of which the inscription on the tombstone is still distinguishable, is that of William S. and Catherine A. Gilmer, who were buried there in 1834, two years after the church was built. So old is this grave and a few around it, that an oak tree has grown to mighty size over them.

"Among the first to be buried in the cemetery was Robert Moderwell, uncle of Robert M. Sloan, whose monument bears this inscription, 'In memory of Robert Moderwell, a native of Donegal, Ireland, who was born July 20th, 1777, and departed this life November 15, 1836.' The monument is an image of grief, and there is a rumor that it was carved by Canova, but there are no records to establish the veracity of this belief.

"In one corner of the old cemetery, near the rear walls of the Smith Memorial Building, are the graves of Jesse H. Lindsay, donor of the church land, and his relatives. Born in 1808, he lived until 1886, and after having lived a long life of usefulness as a banker, the friend of Governors and the adviser of business men all over the state, he had inscribed on his tombstone, 'With Christ which is far better.'

"Buried by the side of Mr. Lindsay is his wife 'Amela' and nearby are the graves of his daughter, Annette Lindsay Wright, and her husband, Clement G. Wright, parents of the present C. G. Wright (who has died since this sketch was written), and grand parents of Bernard Wright of this city. Like many another grave in this historic cemetery, that of Mr. Wright is marked by a Confederate cross, and from the inscription on his tombstone we learn that he was Colonel of the 66th regiment of the North Carolina troops in the army of Northern Virginia. The graves of the Wrights and Lindsays, like others in the cemetery and following the fashion of the day, are outlined in marble.

"Two sisters of Mr. Lindsay are buried beside their illustrious husbands in this sacred spot. They are the wives of Governor Morehead and of James T. Morehead, the first.

"The name of Morehead, distinguished in this section and in the state, is on many of the stones in this cemetery. One of the most outstanding of these is John Motley Morehead, who was Governor of the state for two terms, the pioneer railroad builder, and one of the early manufacturers of the South. None of his achievements is listed on his monument, which is a simple shaft, bearing only his name and the dates of his birth and death, July 4, 1796, Aug. 27, 1866.

"Buried nearby is a brother of Governor Morehead, James Turner Morehead, born in 1799, died in 1875, who was known to the Greensboro young people of 'befo de wah' as 'Uncle Jimmy.' Two of his sons, both of whom were Colonels in the Civil war, found their last resting place near their father, one dying during the war, the other living to a ripe old age and dying in 1919. Confederate crosses mark the graves of J. Henry Morehead, Colonel of the 45th regiment of the North Carolina troops in the army of the Confederate States, who died of fever while following his regiment in its movements, and of James T. Morehead, Jr., who was Colonel of the 53rd North Carolina regiment. The latter was for long years a successful lawyer.

"Another illustrious name to be found on stones in this ancient cemetery is that of Gorrell. The eldest of these to be buried here is Ralph Gorrell, grandson of the first Ralph Gorrell, who sold the original town site of Greensboro for \$98.00. Born in 1803 this Ralph Gorrell died in 1875, and the inscription on his stone says that 'for nearly 30 years he was a ruling elder of the Presbyterian church of Greensboro.' His wife and other relatives are buried near him. Among them is his son, Henry Clay Gorrell, Captain of Company E, 2nd regiment of North Carolina troops, who was killed while leading his troops in action.

"No name among these famous people buried in this cemetery is more widely known than that of Porter. In one little corner, with the walls of the Sunday School building crowded close on their headstones, are buried the father and mother of the short story writer who is known to the world as O. Henry; to Greensboro as Will Porter. The grandfather, first of the line to come to Greensboro, was Sidney Porter, too, who came here from Connecticut and died in 1848. He then, found his resting place in the old cemetery before the birth of his grandson, who was to make the Porter name known wherever books are read and loved.

"The first pastor of the church, Rev. John A. Gretter, is buried in an iron-enclosed plot with others of his relatives who came here from Virginia. Following 'Father' Paisley (the founder of the church) the Rev. Mr. Gretter, who came here from Richmond, Va. in 1836 as profesor of Mathematics in Caldwell Institute, became pastor of the First Presbyterian church in 1844 and continuing in this capacity until his death in 1853. It was during his pastorate in 1846 there was erected the second church building, which served until the present structure

was built in 1890. (Note—Other structures have been erected since this was written.)

"Another of the outstanding men of his time who found his last resting place in this shaded spot is John M. Dick. Only the word 'Honorable' before his name and the dates of his birth and death on his tombstone give any indication of the manner of man whose ashes lie beneath the grassy mound. But he, too, was one of the founders of Greensboro, and one of the leaders which the little country town gave to the state. For twenty six years he was a member of the Superior Court bench.

"At least one Revolutionary soldier is buried there, for a small stone bears these words, 'William Cumming, a soldier of the Revolution, aged 93 years.' No dates of his birth or death are recorded. Around him are the graves of others of his name, one being that of W. H. Cumming, who died in 1863, having been a ruling elder of this church for nearly forty years, according to his tombstone.

"And, so, the account might go on and on, giving the names of others, who, their life work ended, had their bodies consigned to the earth in this veritable God's Acre, Mebane, Rankin, Gilmer, Weir, Hall, Weatherly, Moore, Evans—these are a few of the names to be found on the weather stained stones in the city's oldest cemetery. Many names there are which will live on and on, their own deeds being matched by their descendants of today. Others, the last of their line, passed out of reckoning when the funeral rites were said over their bodies a generation or two ago. Despite the roar of city traffic at the numerous street intersections near by, peace and quiet pervade this city of the dead. Birds, which gather in the protecting oaks sing their soft songs above the graves of some of Greensboro's great, who have passed away, many of them before the little country town started growing into a city.

"This grave-yard, until the opening of Green Hill Cemetery, in 1865, was used as a general burying ground. There are graves of Methodists, Episcopalians, Quakers, Lutherans and of various others. Among these other unmarked graves, one of the most interesting, and one which was for a long time annually decorated with flowers by the Sabbath School children is that of a young girl, a bare-back rider in the John Robinson circus, who suffered a fatal accident while appearing in the circus here, and was buried in the church graveyard. The circus management was to erect a marker for this grave but failed to do so."

The Confederate soldiers who are buried in this cemetery are:

Davis, Wm. Watkins. Evans, Col. Peter, who died on July 4th, 1863 from wounds recieved in battle. Gorrell, Capt. Henry Clay, Co. E, 2nd N. C. Regiment, killed in battle June 26th, 1862. Gorrell, Julius. Gretter, Michael, Brigade Commissary Sergeant. Gretter, Robt. McShane. Hall, James S. King, Surgeon. Lindsay, J. Harper, Adjutant. Lindsay, R. Henry. Logan, John Early, Surgeon, 27th Regiment. McConnell, Daniel, of the Guilford Greys. McLean, James R. Member of Confederate Congress. Morehead, J. Henry, Lieutenant Colonel of the 45th Regiment. Died June 26th, 1863. Morehead, Col. James Turner, 53rd N. C. Regiment. Died in 1919. Porter, Henry. Rankin, William S., Lieutenant Colonel. Died Jan. 12th, 1899. Robertson, Samuel. Scott, Rufus, Physician. Scott, William LaFayette, Colonel of 21st N. C. Regiment. Sloan, George Johnston, of the Guilford Greys. Weatherly, Robert D. Sergeant Major of 27th N.C. Regiment. Wounded at Bristow Station, died in Richmond, October 24th, 1863. Weir, Samuel P., Lieutenant Guilford Greys. Killed in battle December 23, 1863. Wilson, William S., Colonel. Wright, Clement G., Colonel 65th N. C. Regiment. Died March 14th, 1865.

## CHAPTER XXXI

### CONCLUSION



URING her history of nearly a century and a quarter, this church has adhered steadfastly to the purpose for which she was formed, the christianizing of her home community and the world. Her accomplishments have been many and great and the extent of her influence for good is inestimable. She has consistently set her face against all deteriorating forces at home and abroad and against sin and evil in all places, high and low. As the single purpose and the only justification of her existence, she has always held aloft Christ and His Gospel as the way of salvation for the world and has used her every power to induce men to enter that way. She has always recognized, as part of her parish, the peoples of the world in ignorance of her Gospel, and, through her money, her work and her prayers, has ministered unto them. Signally blessed in her Pastors, her officers, her members and her work, she has grown from her beginnings in 1824, feeble in everything but faith, to the great and good church of today. Although composed of men and women, with all the human frailties and weaknesses, and "prone to error as the sparks fly upward," her course has always been God-ward, and her influence has extended to the utmost parts of the earth in many churches and many denominations.



## APPENDIX

### WILLIAM H. CUMMING

Resolutions adopted by the Session, May 4th, 1863, to the memory of William H. Cumming.

In as much as it has pleased the Lord of the Vineyard to call our beloved brother and work-fellow, William H. Cumming, from his labors on earth to his rest and reward in heaven, we feel that it is meet that we who have known him so long should express, and record on our minutes, our appreciation of his many virtues, his Christian character and official conduct.

The character of our deceased brother afforded a happy illustration of the influence of the Gospel upon the heart, the feelings and affections of those who have been brought under its elevating and sanctifying control. From the time of his confession of faith in Christ until the day of his departure from this life, his life and conversation in the world were such as become the Gospel of our Saviour. His tenderness and affection as a husband and father and his humanity as a master will be remembered by those who were the object of his kindness and love.

As a citizen of our community for many years, he was liberal in his it a savor of the Gospel, illustrating in his life the character of a gentleman and a Christian, and, although his business required him to spend much of his time in public houses and mixed company, yet he ever preserved his Christian character and exhibited himself as a living epistle of his Saviour to be known and read of all men. Possessing a large share of the milk of human kindness in his nature, he seldom gave way to anger and never to resentment. Whilst, throughout life, in prosperity and adversity, each of which was his lot, he ever maintained a cheerful temper and great equanimity of mind, which plainly showed that he had an anchor to the soul, both sure and steadfast. For those in trouble and distress he was always ready to shed the sympathetic tear and afford words of encouragement and consolation.

As a Ruling Elder in the church he was always faithful and prompt in the discharge of every known duty, and in his attendance upon the meetings of Session, upon our Prayer meetings and services in the church, and upon sessions of Presbytery and Synod, he has set us an example worthy of our admiration and imitation. And, although his seat is empty at our Session Board, and in the great congregation, we most assuredly hope and believe that another seat has been filled in the General Assembly and Church of the first born in Heaven.

It is but natural that we, who have shared with him in the joys and sorrows of Christian fellowship and who have borne a part with him in official labors and duties, should regret and lament his removal from among us, but, at the same time we rejoice to believe that this loss has been his exceeding gain and that his is the blessedness of those who die in the Lord and whose works do follow them.

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### DR. DAVID P. WEIR

Resolutions in honor of Dr. David P. Weir, adopted by the Session March 13th, 1865.

In the dispensation of Divine Providence, it becomes our painful duty to record the death of another member of this Session. Dr. David Park Weir departed this life on the 30th day of January 1865 and at two o'clock on the 31st of January 1865 we committed to the grave all of him that could die. He had been in feeble and declining health for about two years and, for the last four months of his life, had been confined to his room. His declining health and last sickness were borne with Christian meekness and submission, his death was peaceful and full of hope of immortality and eternal life beyond the grave.

In commemorating his death, it affords us a melancholy pleasure to record his many Christian and manly virtues. As a man of business he was affable and courteous, patient in labor and kind to all who had business transactions with him. None approached him with embarrassment or distrust and few ever left him displeased or dissatisfied.

As a citizen his conduct was always exemplary and ever carried with views of men and measures, the friend of law and order and well regulated society. He spoke his opinions with frankness and manly boldness and none ever doubted where he would be found on all questions concerning the public good and the general interest of society.

As head of a household he was exemplary in the discharge of his domestic duties and his family will long have cause to lament the loss of a kind husband, a gentle father and a human and indulgent master.

At an early age Dr. Weir became a member of the Presbyterian Church, to the doctrines and discipline of which he was ardently attached, and, by a Godly life and conversation in the world, he let his life so shine that others, seeing his good works, might be induced to embrace and glorify that God and Saviour to whom he had given his heart and dedicated his life as a living sacrifice. As a member of the church he was always liberal in the support of the Gospel and all the benevolent societies and institutions of his church, not grudgingly but with cheerfulness which is well pleasing in the sight of God.

We feel this loss of him as the man, the citizen, the friend, the Christian, but it comes nearer home to us as a member of this Session. As our senior in office, most of us have, for many years, been accustomed to meet with him in this inner circle and hold sweet converse about the welfare of the church, for which we have been ordained as overseers and about the interests of Zion at large. In his attendance upon these meetings Dr. Weir was ever prompt until his declining health debarred him this pleasure and privilege. His duties as Ruling Elder were discharged, whilst in health, with regularity and cheerfulness, not as a burden and task, but as rendering willing service unto Christ, his master, and to the members of the body of Christ whom he had been commanded to feed.

Beloved brother, farewell for a while; for some of us it may be for a short while, but we all hope, by the grace of God, to meet you again, not in this cold, dim earth but in that land of pure delight where saints immortal reign,

"Where generous fruits that never fail  
On trees immortal grow,  
Where rocks and stones and hill and dale  
With milk and honey flow."

### DR. D. C. MEBANE

Resolutions in honor of Dr. D. C. Mebane adopted by the Session September 10th, 1866.

As a Session we are called upon again to place upon our records a sad memorial, to write in our book to tell of him who will no more meet with us, whose voice will no more be heard in counsel, no more in prayer and praise. One and another, and again another, is gone, our membership less and less. Dr. D. C. Mebane has also gone before us. His work is done, he is at rest. May grace be given us to improve the lesson, to be wise and to be also ready. We make this record in remembrance of the excellences of character of our deceased brother and in testimony of the loss we feel in his death. While living he gave constant exhibition of the predominant feelings of his heart and, though now dead, his works do follow him. What a beautiful trait—an example bright for us to follow, a warning to work, knowing the night will come.

Though feeble in body, yet strong in purpose to resolve and do, he was found in duty by day and night. At home and abroad, in town, in country, in the midst of all people, he labored to help and his reward is in many a heart and many a family. Who shall fill his place for Christian devotion, for fidelity, for perseverance?

An undeviating attachment to the church and an ardent desire for the extension of pure religion, a love of souls and fervent prayers for the conversion of sinners, marked his life and shone forth on every proper occasion with a true light in which none could be mistaken. He ever left a word to speak for him when he was gone, in the sick room, in his own family, in the families of his friends, to the dying and to the living.

He was left without a father in early life but was highly favored in a pious and devoted mother. In the year 1836 he made a profession of religion and became a member of the Presbyterian Church in Greensboro in the same year; in 1842 was elected an Elder and, on the 23rd of May 1866, died in the 61st year of his age; the exclamation arising involuntarily from every bosom, a loss to the poor, a loss to the rich, a loss to the state.

He was born in January 1805. He was prepared by a regular course of study for the practice of medicine which he followed to his death. For many years he suffered from pulmonary disease and was much afflicted. At length his system gave way to its inroads and he sank, after a few days confinement to his bed, leaving a widow, four sons and two daughters. As a Session, as a church, as a community, as neighbors and friends we mingle our sorrow with that of the family and pray that we may have grace to go and do like him, and when our end comes, to depart and be with him in those mansions prepared by our Lord and Saviour for all who love and serve Him.

## RALPH GORRELL

Resolutions in honor of Ralph Gorrell, adopted September 20th, 1875.

When Dorcas died they brought Peter into the chamber where they had laid her, "and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them"—Acts IX, 39. It is creditable to our nature, when a friend departs to be with Christ, that we love to recall the good and estimable traits, which illustrated his life on earth. While we have him with us, as we glide down the stream of time together, the association is calm, placid, gentle, we are not apt specially to mark his excellencies until we lose him. As "the bird shines brightest on the wing," so do the virtues of the departing friend kindle into lovelier radiance as he goes forth into eternity. The contemplation of the Christian graces of the loved and lost cultivates similar graces in the living and makes us emulate the worth of the departed.

Then, with a sorrow that hath no root of bitterness in it, do we contemplate the decease of our friend and brother, Ralph Gorrell, who departed this life August 14th, 1875. The frailties of our common humanity in him were softened and obscured in the steady glow of a consistent Christian life. With an even, cheerful temper and manner, uniformly polite and kind, he adorned the spheres of husband, father, friend and citizen. In his profession of the law, learned and faithful; in the various public trusts confided to him, wise and incorrupt; his whole life and character marked by inflexible integrity, he secured and ever enjoyed the solid respect and confidence of his fellow citizens of all classes and conditions.

Mr. Gorrell was of the old Scotch stock and lineage, who kept the faith among the bloody persecutions of former days, and whose descendants are to this day a leaven in the Presbyterian church in this Western continent. He was born in Guilford County, N. C., the 2nd of May 1803. After receiving a rudimentary education in the County schools, he studied and graduated at the University of North Carolina. He prepared himself for the profession of the law and devoted his whole life to practice in the Civil Courts, except at intervals when called to represent his county in the legislative councils of the State, or to participate in the Directorship of State improvements. He was received into the communion of the Presbyterian Church of Greensboro July 15, 1843 and was ordained a Ruling Elder in the same November 25, 1849. It is in his relation to the church, and in view of the sacred tie which bound his spiritual interests with ours, that we specially indite this memorial notice of his life. While he indulged all Christian charity and liberality toward other branches of the church of Christ, we have known no man more thoroughly imbued with the spirit established in the doctrines, and regardful of the government, of the church of his choice than our deceased brother Gorrell.

The quietness, the decency, the order, the unostentatious devotion cultivated by the Fathers of our church were particularly congenial with his views and feelings. In so far as his health and profession would allow, he was punctual and regular in attendance upon the ordinances of the church and evidently experienced a true joy in this Christian communion. He was a fond and deeply interested participant in the deliberations of the several

judicatories it was his lot to attend. In those he was an active counsellor, and heard with respect, not only in the Session, but in the higher and more learned Courts of the church. On one occasion he was sent as Commissioner to the General Assembly at Philadelphia, previous to the sectional partition of the church. He represented his congregation regularly, according to his lot, in the Presbytery of Orange and in the Synod of North Carolina. In our Session he was a pillar of strength.

Our deceased brother had suffered domestic affliction to which any mere human philosophy would be a poor alleviation. He was evidently upheld by the hand of God, strengthened continually by the sustaining influence of the Holy Ghost, the comforter.

As we listen to his last, calm "Good Bye" to the loved ones of earth, the hearts desire of each of us is that we may die the death of the righteous and that our last end may be like his.

### JUNIUS IRVING SCALES

Resolutions in honor of Junius Irving Scales, adopted by the Session August 2, 1880.

#### "IN MEMORIAM"

Junius Irving Scales, late an Elder of Greensboro Presbyterian Church, died at the Presbyterian Hospital, New York City, July 12th, 1880. He had been a sufferer for two or three years with what afterwards proved to be disease of the heart and went to that institution in April last with the hope of benefit from its modes of treatment, but it was ordered by Providence that his life should be closed there.

Col. Scales was born in Rockingham County, North Carolina, June 1, 1832, of parentage influential in civil life and in the church, his father still living in honored old age.

His education was finished at the University of North Carolina, whence he graduated in 1853. Having prepared himself for the practice of the law, he settled at Graham, in Alamance County. On December 13, 1859 he was married to Miss Effie H. Henderson, daughter of Col. A. Henderson, and grand daughter of Chief Justice Henderson.

By his death nine children are left fatherless and all at an age requiring the tenderest care. The God of the fatherless be merciful unto them and give grace and strength to the widowed mother for the life task before her.

He removed to Mississippi in 1861, just at the breaking out of the civil war, was a Captain in the 30th Mississippi Regiment and promoted successively to the rank of Lieutenant Colonel and Colonel. He was wounded and captured at the battle of Chickamauga and imprisoned on Johnson's Island, whence he was released in 1865 and returned in shattered health. He removed to Greensboro after the war and resumed the practice of the law in co-partnership with his brother, General A. M. Scales.

In civil life Col. Scales received distinguishing marks of popular confidence, having been elected to the lower House of the General Assembly of 1857-58 from the County of Alamance and to the Senate from the District composed of the Counties of Guilford and Alamance in 1876, and

again in 1878. He was active and influential in the Legislature, securing the highest regard of his fellow members and enjoying the entire confidence of his constituency.

Our brother Scales was received into the Presbyterian Church at Carrollton, Mississippi in 1861 on profession of faith under the Pastorate of Rev. Dr. Baird, whence he was received into the church at Greensboro, N. C., at the November communion 1868. On February 25, 1872 he was ordained an Elder of the Greensboro church at the same time with John H. Dillard, Charles G. Yates and Lyndon Swaim.

As an Elder he was of course nearer to the Session than in any other relation. On account of his knowledge of law he was peculiarly useful to our body in all its matters of business. In his province of spiritual overseer, he was wise, considerate and true to the interests of the church. He loved his church, not merely as a sect but as a powerful and chosen constituent of catholic Christianity in the world under our one great Head Divine. In his public and social life and in his Christian connection, he was ever the same genial, kindly, liberal-hearted man, illustrating beautifully the life and character of the Christian gentleman.

Among the records of death in the Eldership of our church none perhaps has been so sorrowful and touching as that of our departed brother, Scales. He died away from home, without the ministration of those whom he loved most tenderly and who would have been tenderest with him at the solemn hour when heart and flesh fail and the spirit returns to God, who gave it. Yet we are assured that, in the hospital where his life closed, he had such kind attention to his bodily wants as dutiful hands could give and the soothing companionship of one who was able and willing to perform all the offices of friendship and of an affectionate Christian brother, the Rev. Dr. Charles Phillips. The Session desires especially at the close of this Memorial Record to express its sense of grateful feeling toward Dr. Phillips for his watchful care and solicitude at the dying bed of our brother and our friend.

Wherefore, in consideration of our loss as church and as a Session:

Resolved: 1st That though we mourn, we mourn not without hope and thank God for the example our brother has set us by his walk and conversation and earnest adherence to truth and duty.

2nd That as a Session we sympathize deeply with his bereaved family and do commend them to God and the word of His grace.

3rd That this memorial be spread upon our records and a copy be sent to the family and also a copy to the North Carolina Presbyterian for publication.

#### CHARLES GREEN YATES

Resolutions in honor of Charles Green Yates, adopted by the Session, January 29, 1883.

Charles Green Yates was born in Rappahannock County, Virginia, March 21, 1827. His boyhood, until his manhood, was spent in Danville, Va., where he learned his trade and then, at the age of about 20 years, he united with the Presbyterian church there, under the Pastoral care of

Rev. Jas. N. Lewis. He came to Greensboro only a year or two after this and here his life has been spent. He joined the Greensboro church by certificate from the Danville church December 10th, 1848. Twelve years afterwards he was elected to the office of Deacon and ordained May 13th, 1860. After twelve years of active and faithful service in this office, the church chose him to be one of her Ruling Elders and he was ordained to this high and responsible office February 25th, 1872. He has been, therefore, a Ruling Elder for nearly eleven years. He was invaluable as counselor in the Session, as Superintendent of the Sabbath School for successive years, as an attached and devoted member of this church, as ever vigilant and attentive to its interests and prosperity, as personally watchful to add to the numbers and comfort of all who attended this church, as ever ready in heart, in personal effort and liberality for every Christian work from the least to the greatest and as one of the most regular and punctual in personal attendance.

As Elders of the Presbyterian Church of Greensboro, now in session assembled, we feel the profoundest sorrow at the death of our beloved brother Elder, Charles G. Yates, who died on the evening of the 23rd day of December 1882.

We are consoled in our sad bereavement by our strong faith in the precious truth and promises and hopes of the Gospel and by our well grounded belief that our dear brother has departed from the trials and sorrows of earth "to be with Christ, which is far better." We deem it to be our Christian and social duty to express in a recorded memorial our high appreciation of the character which he established in all relations of life.

In business matters he was intelligent, industrious and persevering and his conduct was regulated by principles of the highest integrity and fidelity to duty. As a citizen he possessed the esteem and confidence of his fellow citizens; and he took great interest in the public affairs of his state and community. He devoted much time in the faithful discharge of the duties of public service which were often imposed upon him, for which he received no adequate pecuniary compensation. He always gave active and efficient aid in the resistance of evil influences which tended to demoralize or in any way injure the community, and he was an earnest advocate and actor in all measures which he honestly believed were promotive of the general welfare.

In the social circle he was obliging, honest and courteous and he had a conscientious regard for the rights and feelings of others. He was kind and attentive to the sick and liberal to the poor. He was ardent and sincere in his friendships and he was always pleased and ready in showing a generous hospitality to his friends and strangers.

He was a very affectionate son and brother and, in the home circle he was a loving, devoted and Christian husband and father and, with earnest effort, tender care and anxious solicitude, he watched over the welfare of his family and did all that was in his power to promote their comfort and happiness and secure their best interests in time and eternity.

We feel that, in his death, the Sabbath School, the Eldership and the

church have sustained a grievous loss, for his warm, noble and generous heart was full of sympathy, benevolence and charity, and he was a meek, earnest and faithful laborer in the Vineyard of the Lord.

With heartfelt Christian sympathy we condole with the sorely bereaved family and earnestly pray that our merciful Saviour will send the blessed Comforter, with his love, peace and hope to abide always in that home of mourning.

We direct the Clerk of the Session to record this memorial on our minutes and to transmit a copy to the family of our beloved brother Elder, who, we believe, has gone "To the General Assembly and Church of the firstborn which are written in Heaven and to God, the judge of all and to the spirits of just men made perfect."

### JESSE H. LINDSAY

Adopted by the Session

"Sacred to the Memory of Jesse H. Lindsay"

Jesse H. Lindsay was born at Martinsville, the old County Seat of Guilford County, December 17, 1808, was married May 14th, 1833 and was bereaved by the death of his wife December 14th, 1881, and died December 22nd, 1886. While quite young he came to Greensboro and afterwards engaged in the mercantile business with one of his two brothers, Jeduthun Harper Lindsay, who died September 22nd, 1881 and Robert Goodloe Lindsay who died February 14th, 1886.

During the years 1834-35-36-37-38, from his 26th, to his 30th, year he represented the County of Guilford in the legislature as a member of the House of Commons and, in the years 1844-45, he was a member of the State Senate. On March 15th, 1845 he was received on examination as a member of the Greensboro Presbyterian church and, on November 25, 1849, he was ordained and installed as a ruling Elder of this church, and, for 37 years, he has discharged the duties of this high office with fidelity and conscientiousness, seldom absent from meetings of the Session, a wise and valued counsellor to his Pastor and others, has been its stated Clerk for more than 20 years, often represented this church in the Presbytery and Synod, and frequently chosen by the Presbytery to represent it in the General Assembly. For many years and at different times, he has been Superintendent of our Sabbath School, Treasurer for years of the Presbytery and of the Synod and a Trustee of the General Assembly of our church, interested always in whatever helped to promote good morals and Christian piety, himself a model and attractive example of both. In his last will and testament he gave to this church a thousand dollars to be invested for its Pastor and Sabbath School, the same sum to the Presbytery of Orange to aid in its evangelistic work and the same sum to the General Assembly for Foreign Missions. The ground on which our church is built, and embracing our cemetery, was his gift. His church, his Session, his Presbytery, his Synod and his fellow citizens here and elsewhere loved and trusted him and felt, at all times, that their highest spiritual interests were safe when committed to his trust and care. The confidence of all in his skill, prudence, wisdom and integrity was unbounded. At no time and under no circumstances did that confidence ever falter, nor was it ever shaken. When, as a



Session, we think of our bereaved church and congregation and our own personal bereavement, no words can adequately express, without apparent exaggeration, the great blank it makes and the great loss we all have sustained. But we thank God that his illness was short, that he was exempted from long continued suffering and decline, and that his transition to the Paradise of God was quick and painless.

We record, in memory of delightful hours of Christian communion and fellowship with him, and in thankfulness to God's grace, his high-toned and incorruptible integrity, his pleasant and gentle spirit and manners, his patient, persevering, unwearied and cheerful devotion to whatever he felt was incumbent upon him, his example of fidelity and truth and honor and conscientiousness in his varied and responsible sphere of personal and official duty. They are all beautiful testimonials to his worth, to our gain in such a life, to our loss in such a death and to the praise of the divine grace that made him what he was, and has taken him to be forever where he now is.

"Servant of God, Well done,  
Rest from thy loved employ,  
The battle fought, the victory won,  
Enter thy Master's joy!"

#### LYNDON SWAIM

"Remarks of Dr. J. Henry Smith"

Recorded in the minutes of the Session, April 1st, 1893 as part of a memorial to Lyndon Swaim.

We are called again to record the departure from us of one of our oldest citizens and church members and one who, with the exception of the last five or six or more years, has been an active and influential citizen, one to whose cultivated mind and high toned moral character, and refined taste and conservative principles and pleasant humor made him one of our best citizens. For many years, too, he was editor and manager of the Greensboro Patriot who made his paper welcome in every home, and influential for the elevation and highest good of all its readers.

He was a native of Randolph County, but came to Greensboro in his earlier life and has been a citizen here for, I suppose, 50 years.

He completed his 80th year on the 15th of last December. His earthly life terminated peacefully and painlessly on the evening of Sabbath last (March 26th, 1893). He had been for several years frail and feeble, and, for a long time immediately previous to his death, helpless and bedridden from a broken limb. During all that period, it was my privilege and pleasure to visit him frequently and to always find him, as far as I could judge, patient and resigned, calm and assured of his safety and salvation through Jesus Christ. He seemed especially to enjoy seasons of prayer and heartily joined with me. I have lost one of my truest and most devoted friends, who always welcomed me so cordially to his home and made me feel I had a place in his highest Christian esteem and love.

Brother Swaim appeared before the Session with 33 others in the month of February 1860 and was examined and received into the communion of the church and, with seven others, on the 19th of February

was baptized; and of the 201 adult persons whom I have baptized in Greensboro, Brother Swaim's name stands among the earliest as the 10th. He was ordained a ruling elder of this church on the 25th of February, 1872. All our present elders were ordained several years later than he was. It is hard for a Pastor, as you may readily suppose, to give adequate expression to his personal feelings as well as to express his personal bereavement on such an occasion. For more than 33 years he has been a beloved and valuable member of the Presbyterian church, and for more than 21 of these years a ruling elder, and, while in health, a regular attendant of our Sessional meetings and always a wise, prudent and safe counsellor and help to the Pastor in the oversight and direction of church matters. Brother Swaim had the love and trust, however, not only of his church for all these years but of the entire community who showed their confidence in his character and his wisdom by frequently committing to his hands responsible and important interests, which were always conscientiously and faithfully discharged. For many years, in the prime of his life, few, if any, were more prominent and interested and active in the business affairs of Greensboro and in whatever promised to advance its highest social and moral interests. It is hard to measure the loss that our community has sustained in such a death. I shall not attempt it. Even in what I have already said, knowing so well as I do his modesty, his humility, his self depreciation, his dislike of everything like personal ostentation and display I can almost feel his gentle and modest spirit rather rebuking me for what I have already said, and yet I could not forbear at this sad hour from offering this memorial tribute of a pastor's love and sorrow to his cherished memory.

"It is not dead to die  
 To leave this weary road  
 And, midst the brotherhood on high,  
 To be at home with God  
 While through this changing world we roam,  
 From infancy to age,  
 Heaven is the Christian pilgrim's home,  
 His rest in every stage.  
 The pains of death are past,  
 Labor and sorrow cease;  
 And, life's long warfare closed at last,  
 His soul is found in peace.  
 Servant of God, well done!  
 Praise be thy new employ;  
 And while eternal ages run,  
 Rest in thy Saviour's joy."

#### JOHN H. DILLARD

Resolutions in honor of Elder Judge John H. Dillard, who died May 6th, 1895. Adopted May 30th, 1896.

John Henry Dillard was born in Rockingham County, N. C., November 29th, 1819, was received on examination as a member of this church

on the 20th of August 1870, made his public profession of faith on the next day and was baptized by the senior pastor. Less than two years later he was selected by the church as one of her ruling elders and was ordained and installed on February 25th, 1872, together with Lyndon Swaim who preceded him to the heavenly home on March 24th, 1893.

It is not easy for us as a Session to give a just and adequate expression of our feeling of bereavement and loss at the death of Brother Dillard without using language that might seem to strangers extravagant and overdrawn.

For 26 years he was a member of this church, cordially approving her principles of doctrine and worship, for more than 24 years a ruling elder of the church, to which high office our church called him because of her love for him and her confidence in his judgment and piety.

In all the relations of life which he has been called to fill whether as a citizen or a christian, he has discharged the duties of each in a manner that has won for him the confidence and esteem of all, as a judge on the bench of the Supreme Court of the State, as a distinguished lawyer and instructor in law studies, as a model citizen, as an humble christian, as a ruling elder and overseer in the church, as a faithful, interested, instructive and practical teacher in the Sabbath School, everywhere and at all times and by all he has been both admired and loved.

We feel that in his death the State loses one of its most valuable and distinguished citizens and the church of God mourns one of her best members. Judge Dillard was recognized as one of the ablest lawyers in the State, a man of fine intellect, a laborious student of law, and at all times and everywhere a consistent and decided christian. He will be mourned and missed in all the circles of life in which he has moved, and where his influence was always exerted and felt in behalf of law and order, of divine truth and genuine religion. His goodness of heart, his simplicity of character, his conservative views, his charming personality, his uniform politeness and courtesy of manners and deportment seemed to attract all men, high and low, rich and poor, to him, to one and all alike Brother Dillard was a warm hearted, sincere and Christian gentleman, and the senior Pastor mourns him as one of his best and most intimate and confidential friends and advisers.

As was said at his burial services "through all these 25 years, some of them spent in the eves of the whole State, and through all the changes that these years have brought, Brother Dillard bore, in the view and with the ready consent of all, the grand old name of gentleman, and the white flower of a blameless and Christian life."

And while members of the same church, and associates in the same office of oversight and rule in that church, we would thus record our high esteem of his character, our personal feelings of love and our sense of the bereavement and loss which our church eldership and Sabbath School, our community and the entire State have sustained in his death, yet do we thank God for such a life among us and for the influence which that life has exerted in behalf of morals and true religion. Long will he be missed on our streets and in our church, but especially in that home for which for more than half a century he was the honored head. We fervently pray that his devoted wife, who shared his struggles and his honors, who in the

bloom of young womanhood placed her hand in his and walked down the years with him in perfect love and trust through sunlight and shadows, may find divine grace and strength and comfort in this her darkest hour, and that husband, wife and children may be reunited at last and forever in the heavenly and eternal home.

#### ALFRED MOORE SCALES

Parts of a tribute paid by Dr. Jacob Henry Smith to Governor Alfred Moore Scales, which is recorded in the permanent records of the Session as a memorial to Elder Scales.

It is hard to express in moderate and restrained language a pastor's sense of the deep loss to himself, to his church, to the town and to the country at large which has been sustained by us all, in the death of Alfred M. Scales—his name suggests to those who knew him best—all the best elements combined to make a popular and honored, a beloved and useful citizen. He was a man of gentle and cultivated manners, kind, affable and courteous, social and pleasant in his intercourse with all classes, above all of high-toned moral and religious character as a christian gentleman, gaining and retaining the esteem and confidence of his fellow citizens in all the varied and high and responsible positions of honor and trust to which their large and flattering vote, always heartily given, called him. As a member of the State legislature in his earlier life, as representative in the Congress of the United States for successive terms, as Governor of the State, no name, no character stood higher and freer from reproach or stain, or the suspicion of it, than the name of Alfred Moore Scales. I believe that North Carolina has no other citizen whose death will be more felt, and more sincerely and widely and deeply deplored than his. On every side and from almost every lip the expression and feeling of each is, "He was one of the purest and best men I ever knew."

\*\*\*\*\*

Alfred Moore Scales was born in the county of Rockingham, November 26th, 1827. He died February 9th, 1892 at five minutes past nine P.M. His death was painless and without a struggle, he ceased to breathe and "was not for God took him." \*\*\*\*\* At about 20 years of age he professed conversion and at the earliest opportunity united with the Presbyterian church of Rockingham, of which his parents were members and his father, Dr. Robert H. Scales, a ruling elder. In a few years afterwards, he was himself chosen by his church to this office. He was elected a ruling elder of the First Presbyterian church of Greensboro in June 1888, and while he was still residing at Raleigh as Governor. He has been a member of the Presbyterian church for about 45 years, and of this church for about 19 years having joined August 31st, 1873. He looked forward to his retirement from the cares and perplexities of public life, to his quiet and happy home, and to his personal and renewed consecration and christian activity and usefulness here with repeated expressions of delight and joyful hope, and all who knew him felt that his coming was and would be an inspiration and a joy to every member. The handsome church, now approaching completion, is, in a very important sense, a monument to the personal efforts and influence of Brother Scales; every stone from the foundation to the

summit, will be a memento and tell to coming worshippers of his prayers and zeal and liberality. Our church will mourn and miss him. The pastor, more than any other, will mourn and miss him. \* \* \* \* What we have lost as a church and community, I have no word to express, which might not seem to a stranger at least as extravagant or overdrawn, but I am sure that, to those who knew him best and longest, they would seem to fall below his worth and character. I think I may say of Brother Scales, without hesitation or mistake,

“None knew him but to love him  
Nor named him but to praise.”

\* \* \* \* Such lives preach the gospel and demonstrate and commend the religion of Christ. He, whom we bury today, leaves a name untarnished and bright, an invitation and an incentive to a noble and just, upright and christian life, honored and revered by all, fragrant with sweet odors and with hallowed memories. His death, with that of others, at such a time, speaks to us all.

#### S. C. SMITH

Resolutions in honor of Elder S. C. Smith, adopted by the Session July 27th, 1902.

Samuel Cunningham Smith was born at Lexington, Va., on the 23rd of May, 1837 and died on the morning of June 15th, 1902. These two dates mark the beginning and ending of a well spent life. He came of a sturdy Christian ancestry, remarkable for strength of mind and character. A christian by inheritance, he made a profession of faith in his youth and united with the Presbyterian church of his native town, of which Stonewall Jackson was an honored member. He received a careful and thorough training and education and was finally graduated from Washington and Lee University. Being possessed of strong intellectual gifts, he made good use of his opportunities and was thoroughly equipped for his chosen profession. Shortly after finishing his education the great civil war began and he enlisted as a soldier and fought throughout the war as a member of the famous Rockbridge Battery. On January 30th, 1869 he removed to Greensboro to take charge of the Presbyterian High School which was then located in this city and, for thirty years, he taught the youth of this city with wonderful thoroughness and fidelity. Upon removing to Greensboro he transferred his membership to this church, of which his sainted brother, Dr. J. Henry Smith, was then pastor. In every relation of life he was faithful and he soon became so active and useful in the work of the church that he was called to the eldership in 1879, in which position he had served God for nearly thirty three years.

Prof. Smith was twice married, first to Margaret Ella Cunningham, daughter of Rev. William Cunningham, a Presbyterian minister of La Grange Ga., and next to Emma Wharton, daughter of John C. Wharton, who for years, and until his transfer to Westminster, was a useful and honored elder of this church. He has left six children, all of whom received a most careful christian training. We, who are so closely and intimately associated with him as a member of the Session, know full well

the beauty and strength of the man's life, and we mourn his departure as that of a brother and friend. He was quiet and retiring in disposition, and in fact too much so for his own good as far as temporal matters were concerned. He was modest as a woman and yet, in the midst of war's alarms, he was bold and courageous as Coeur de Lion. As a teacher he had few equals, and he was happy and content in performing his arduous daily duties, his conscience bearing him witness that he was serving well the rising generation. He was thorough, painstaking and patient, and, although he was a master disciplinarian and ruled with a firm hand, he ever kept the esteem and love of his pupils. He was a devoted husband and a firm and loving father and ever ruled well his household. In the church he abounded in all good works. He was notably regular in attendance upon all church services and, for long years, did efficient and zealous service as Sunday School teacher and Superintendent. For a long number of years he was Clerk of Session and never shirked any duty laid upon him. As a member of Session, we always found him a wise counsellor, ever jealous of the purity of Christ's church, and ever leaning to the side of mercy. The Session rejoices in such a record of duty well performed, and we realize that our grief at his departure from us is selfish and short-sighted for he has fought a good fight, he has finished his course, he has kept the faith and has reaped the eternal reward. He has joined the church triumphant, and with the pastor and elders of his younger days he is singing praises before the throne of God and the Lamb.

#### LEE G. WHARTON

Resolutions in honor of Elder Lee G. Wharton, adopted by the Session, May 4th, 1903.

Lee Gilmer Wharton was born in the present limits of the city of Greensboro, N. C. on the 30th day of May, 1873. His parents, both of whom survive him, are Jesse R. Wharton and Mary Rankin Wharton, a union of two of the oldest and most substantial families of Guilford County. The Whartons and Rankins have, for more than a hundred years, been distinguished in Presbyterian counsels, having furnished probably more Presbyterian preachers and elders than any other two families in the State, and there is hardly a State in the South where their representatives do not now reside. The subject of this sketch was therefore blessed in having a Godly ancestry and inherited the sturdy qualities for which the two families have been distinguished for generations. He was raised on his father's farm, along with his brothers, Rev. T. A. Wharton, Henry W. Wharton, Ernest R. Wharton and Robert H. Wharton, and, while ample time was given for education and all manly sports, their father wisely taught them to work and know the value of time and money. After finishing his education, he went into business with his brother, Henry, and rapidly developed into a careful, energetic and successful business man, and, before his death, he saw the business, started at first on a small scale, grow into one of the best and most successful in the city.

When a boy of sixteen years, he joined the First Presbyterian church and, at an early age, took the greatest interest in its work. He became especially active in the Sunday School and Christian Endeavor and was

faithful to every trust committed to him. On July 4, 1897, while still almost a boy in years, the congregation called him to the office of Deacon, and about three years later, in March, 1900, he was elected a ruling Elder. He was frequently put on committees requiring hard work and tact, and always cheerfully undertook the task put upon him.

He was of a remarkably sweet disposition and we do not know of an enemy he ever had. He was unobtrusive, modest and as gentle as a woman, and yet he was anything but effeminate. He had the courage of his convictions and held to them tenaciously and could say no, when the occasion required, as firmly as any one we have known. He excelled in many of the sports where manly strength, skill and endurance are required. He was always a courteous gentleman, in the true sense of that word, and he never failed to respect the rights and feelings of others. He was one of the most consecrated men it has ever been our good fortune to know, and, if he had any vices, we have never known of them or heard of them. He was liked by all that knew him, and, as may well be imagined, the influence for good of such a life, especially on young men, was unbounded.

About one year ago his health began to fail and he continued to grow weaker until his death on the 8th day of March, 1903. He endured his suffering with the greatest patience and without complaining, though he had long prayed that the end might be peaceful and free from pain. His prayer was answered. He fell asleep as quietly and peacefully as a child. He died in the full bloom of young manhood, in the midst of his success, with years of usefulness and service behind him, and, we had thought, with a long life of Christian service ahead of him.

The Session realizes all too well the great loss it has sustained in the death of this beloved young elder. The church has lost one of its most useful members and the State one of its best citizens. The bereaved family has our most heart felt sympathy and prayers, and we commend them to the God of all comfort. And it was resolved that a copy of this paper be sent them as a slight token of our love for our beloved brother in Christ and a copy spread upon the minutes of the Session, and that it be published in the Presbyterian Standard in the hope that a truthful record of such a life may be an inspiration to others.

#### RESOLUTIONS IN HONOR OF ELDER R. M. SLOAN, ADOPTED BY THE SESSION JUNE 24, 1906

Robert M. Sloan, the venerable and beloved Elder of the First Presbyterian Church of Greensboro, N. C., fell asleep on the morning of July 27, 1905. The church and all Greensboro mourn his loss, for he was the godly Elder to all the city. He was born in Lexington, Va., March 22nd, 1812, and was therefore a few months over ninety-three years of age. He, with his brother, James Sloan, came to Greensboro when he was thirteen years of age, making this his home ever since. He married Sarah Paisley, daughter of Father Paisley, then the beloved pastor of this church, and from this union there were born six daughters and one son, Col. John Sloan, who died some years ago in Baltimore. His daughters survive him, except Mrs. W. C. Porter—all married and live in our city except Mrs. Dr. Jeff Scales who lives in New York. Such devotion and love between

daughters and father we have rarely seen, making him comfortable in his declining years, supplying, as far as they could, the place of the devoted wife and mother, who died many years ago. Brother Sloan was the real gentleman, following the Master so closely every day that all who came in contact with him, from the humblest servants to the highest, felt his genial presence and thought better of his Master and the world for having met him. Thus he lived among men to encourage, help and bless them during his long life. His integrity and daily life were spotless; in his capacity as merchant before the war, as Mayor of our city and as agent for the Southern Express Company ever since the close of the war, he proved himself the Christian gentleman, and, upon retiring from this position some six years ago, the Express Company put him upon the retired honor list with pay till his death.

He was an honored Elder of the First Church from 1882 till his death and the whole church bears record to his wise and loving rule as Christ's under shepherd. Well we remember his wise counsels in the Session at meetings and his clear knowledge of God's word and his uplifting prayers. His sainted Pastor, Dr. J. Henry Smith, between whom and Brother Sloan there were the closest ties of love and esteem, frequently called on him to close our meetings with prayer, and such prayers we have never heard from any other. He knew God's promises and God's Word so well that he used these with great power and eloquence and his strong faith took hold of the horns of the altar.

A well spent life in gentle ministry to all was the Master's greatest gift to this beloved Elder. And now he lives with the Master and many who served with him here on earth, with his sainted pastors, Father Paisley and Rev. J. Henry Smith and Elders Judge Dick, Judge Dillard, Judge Gilmer, S. C. Smith, Gov. A. M. Scales and Lyndon Swaim, all Elders with him who went before him to their great reward.

#### RESOLUTIONS IN HONOR OF ELDER W. E. BEVILL, ADOPTED BY THE SESSION MARCH 2ND, 1914

William Edmond Bevill was born on the 25th day of November, 1838, at Hillsdale, Guilford County, North Carolina. He was the son of Archie and Lucy Bowman Bevill and came of a sturdy race of God fearing men and women. He was educated at Hillsdale Academy and was graduated at Oak Ridge Institute. At the age of twenty-four in the early part of war he enlisted in Company D, Fifth North Carolina Cavalry and gave a good account of himself in the bloody struggles of the war between the States.

At the close of the war he came back to Hillsdale and, on October 7th, 1873, was married to Miss Rosa Bain of High Point, who, however, lived only a few months after marriage.

On the 11th day of April, 1877, he was again married to Miss Dora McAdoo of Guilford County, and two children were born to this union, the first dying in infancy and the second living to become a blessing and comfort to him in his old age. Mr. Bevill lived to see this daughter happily married to Mr. W. M. Ridenhour, and rejoiced in seeing his grandchildren born of this union.



Soon after his second marriage Mr. Bevill moved to Greensboro and engaged in the mercantile business on East Market Street and was unusually successful.

When Greensboro became a tobacco market he was one of the first to engage in the tobacco business and, by his sagacity, energy and capital, he did much to advance the interest of Greensboro along this line. After retiring from the tobacco business he never again engaged in active business on his own account but was active in many enterprises which made for the upbuilding of the city and country. He was one of the original incorporators of the Greensboro National Bank, the oldest financial institution in the county, and served until his death as a director and as a vice-president. He was one of the original incorporators of the Guilford Battle Ground Company and was one of that small coterie of patriotic men who rescued the Battle Ground from oblivion and made it one of the most prominent of the places for patriotic gatherings in the country. He was also one of the organizers of the Central Carolina Fair Association.

He was frequently called by his fellow citizens to positions of trust and honor, which positions he could have held indefinitely if he had consented. He served the County as County Commissioner and, for a number of years, served on the Board of Aldermen of the city of Greensboro and, in all of these positions and capacities, was ever faithful, careful, painstaking and diligent.

In his early days Mr. Bevill joined the church and was, until the time of his death, a loyal member of the First Presbyterian Church of Greensboro. He served the church for many years as Treasurer and Deacon and so faithful was he in the office of Treasurer that the people were slow to elect him Elder for fear that would remove him from the treasurer-ship. However, on the 12th day of March, 1905, Mr. Bevill was elected Elder and he was called upon more than once to represent the local congregation in the courts of the church.

With Mr. Bevill the word duty was a large one in all relations of life and nowhere more than in his church work. He gave unstintedly of his time to the service of the church. He was faithful in attendance at the meetings both of the Deacons and the Session and displayed rare judgment in the decision of the many delicate and important matters that came before the Session.

He was naturally of a conservative and cautious disposition, was gentle in his nature, modest and always willing to abide by the judgment of the majority. He served his Lord and his church faithfully and well and will be sorely missed in the councils and activities of the church.

During the last year or two of his life his health began to fail and he was carried to Johns Hopkins Hospital in Baltimore for an operation where he died on September 19th, 1913.

Resolved that a copy of the memorial be sent to the family and a copy be published in the Presbyterian Standard.

## IN MEMORIAM—WILLIAM STERLING MOORE

BORN MAY 21, 1834—DIED NOV. 7, 1913

It is hard to express in words a true estimate of the value to the church and community of the life and character of such a man as William Sterling Moore, the subject of this sketch. Brother Moore led an active but unobtrusive life, spent in constant and unselfish service to his God, his church and his fellow men. He was generous in a marked degree in his contributions in money and unsparing in his labors of love wherever opportunity offered. There is no man who has lived in the congregation of the First Presbyterian Church who was more willing to spend and be spent in the Master's service. He was always foremost in every good word and work. He was often called upon to represent his church in the church courts and his last official act in this capacity was representing his beloved church in the session of the one hundredth anniversary meeting of the Synod of North Carolina, held at Alamance Church in October, 1913. At that time, though feeble in body and expressing his doubt as to the wisdom of his going, he said to his friends that it would probably be the last opportunity he would have to represent his church and he did not want to miss it.

Brother Moore joined the First Presbyterian Church of Greensboro in 1859 and was the first member received under the pastorate of the beloved Pastor, J. Henry Smith, D. D., when he took charge of the church in that year.

He was treasurer of the church for many years and also served in this capacity for Orange Presbytery from October 11th, 1889, to April 13th, 1894. Upon his resigning the position of treasurer of Presbytery the following resolution was adopted and spread upon the minutes of Orange Presbytery:

"April 13th, 1894. Resolved: That the regrets of the Presbytery are hereby expressed at losing Elder W. S. Moore as treasurer, and we take this opportunity to return to him our hearty thanks for his most faithful and efficient services in that office."

But probably the work for his Master that he loved above all others was his service rendered in the Sabbath School. For over fifty-four years he set a rare example of devotion and fidelity, being constant in his attendance. Whenever the opportunity offered he reminded the scholars of their privileges and their duty to their God and church. He truly discharged the duties of an Elder in the church in looking after the lambs of the flock. He served as Secretary and Treasurer of the Sabbath School for many years. He left a bequest to be known as the Moore Memorial Fund, the interest to be used under the direction of the Session, for rewards to the little children for faithful work and attendance.

In 1872 he was elected Deacon, in which capacity he served faithfully until he was called by the members of the church to the office of Ruling Elder in 1888.

Brother Moore had a warm place in his heart for the orphans. He was constantly bringing before the congregation and the public the needs of the Orphans' Home. He was unsparing in his efforts and contributions in their behalf and no better eulogy could be spoken of any man than to say that

he was known in this community as the Orphans' Friend. The church and Sabbath School were so impressed with this fact, as well as the value of his long and faithful service, that they have erected a memorial tablet to his memory in the entrance hall of the Smith Memorial Building.

Brother Moore was a pioneer in the cause of prohibition many years before it was a popular measure or deemed a wise law by many good men; with a small band of kindred spirits he constantly led the fight for temperance in this community.

He was one of the charter members of the Order of Good Templars in this city and was always identified with any movement that promised the abatement of the liquor traffic.

In his death the members of the Session are conscious of a deep personal loss, and he will be sorely missed in the councils of the church courts, as well as its various activities.

Resolved: That a copy of this memorial be spread upon the minutes of the Session:

That a copy be published in the Presbyterian Standard and that a copy be sent to his loved ones.

#### IN MEMORY OF SAMUEL A. KERR

(Adopted by the Session April 8th, 1917)

Samuel A. Kerr passed away on the morning of December 15th, 1916. He was born near Buffalo Church in Guilford County, North Carolina, on October 22nd, 1859. He was the son of Samuel M. Kerr and Elizabeth Shelton Kerr. His ancestry was from that fine Scotch strain which has done so much to build up America and especially North Carolina. Brave, conscientious, God fearing men and women who brought from Scotland to the new land so much of sturdiness and faith and vigor which has helped to make America great.

From his early youth Mr. Kerr gave evidence of those traits of character which, in after years, made him one of the most faithful and useful citizens of our community. He was the first child in Greensboro to be baptized by the late Dr. J. Henry Smith and, at an early age, gave his heart to that God whom he served with such marked fidelity and enthusiasm throughout his life.

He was a devoted member of the First Presbyterian Church from his early youth and a large part of his time, his energy and his devotion was given to the interests of his church. For a number of years he was superintendent of the Sunday School and has constantly been a member of the Sunday School either as pupil, teacher or as superintendent for half a century. Everything that he did well and never has the church had a more efficient and active superintendent of its Sunday School than during the administration of Mr. Kerr. In 1888 he was elected Deacon and here his love and talents found full sway. In 1905 he was elected Elder and it would be putting it mildly to say that no elder of the church has wrought more diligently than he. He was wise in counsel and efficient in administration. He was probably appointed on more committees than any member of the Session, and never shirked but always did even more than

his share. In 1901 he was appointed a member of the Building Committee which erected the first building of the Church of the Covenant.

In 1910 Mr. Kerr was elected treasurer of the church, which position he has since held, and the duties of which he has discharged with consummate ability. He has represented his church as a member of Orange Presbytery, in the Synod of North Carolina, and in the General Assembly which met in Orlando, Florida, in 1916. Without stint, without complaining and with a real joy he has given his best to the church. He has loved all that pertained to it and nothing that was of interest to his church was without interest to him.

He exemplified in his business life in a marked degree the same sterling qualities which characterized his life in all its avenues. He was painstaking, accurate, thorough and faithful to the last degree. His life was one uninterrupted chapter of devotion to duty and he had mastered the precious art of extracting from this devotion a wealth of joy and happiness and satisfaction. He was one of those rare men who, when he undertook a commission, whatever it might be, large or small, important or unimportant, you might dismiss it from your mind and know that it was going to be done promptly, wisely and thoroughly as soon as it was committed into his hands.

He was a devoted husband, father and friend, and those who knew him loved him for he was pure gold. He measured up in all the relationships of life and bound to him, by the strongest ties of devotion, those whom he loved.

Without sham, without hypocrisy, without guile, Sam Kerr lived the life of a pure-hearted Christian gentleman.

#### MEMORIAL TO L. RICHARDSON

(Adopted by the Session December 21st, 1919)

Lunsford Richardson, who was called to his long home on the 21st day of August, 1919, was elected and ordained to the office of Elder of the First Presbyterian Church of Greensboro in the year 1892, and was therefore the senior member of the Session at the time of his death. He loved his church with a rare devotion, which was evidenced by the most regular attendance upon the meetings of the Session, and by a willingness to undertake any and every service which was required of him. One of his outstanding characteristics was that, whenever appointed to the performance of any duty, he never demurred or made excuse. He held himself always in readiness to do whatsoever his church called upon him to do. In the discharge of the duties of his office he showed himself continuously to be a wise, patient, sympathetic counsellor of great charity, and a consecrated servant of God who, "laboring in the word and doctrine" was an "Elder that ruled well" and one to "be counted worthy of double honor."

He was active in every good work, serving the Sunday School ably as a teacher of the Bible of which he was a close and careful student, and at one time as its superintendent. His interest in the work of the Sunday School and in his less fortunate fellow men was such that he organized a colored Sunday School in the most needy section of the colored district of Greensboro and for several years financed it and served as its superintendent.

There was no cause of the church dearer to his heart than that of foreign missions and to this cause he gave much of his time and thought, as well as a most generous financial support. He possessed a passion for service, which began with his church and, from it, radiated to the entire community. He was interested in many community enterprises outside of the church and contributed freely of his time and his money to their support. Few have deserved so fully as he the plaudit "Well done, good and faithful servant, enter thou into the joy of thy Lord." His place in the life of the church will be a difficult one to fill and he will be sadly missed in its councils and in every enterprise undertaken for the church's upbuilding. He was a much loved man and from the association with him of his fellow elders, there grew up a strong and abiding affection.

The Clerk of the Session is hereby directed to record this writing in the minutes and to send a copy to the family as a memorial of our beloved friend and brother.

#### MEMORIAL TO J. W. SCOTT

(Adopted by the Session May 6th, 1918)

J. W. Scott was born in Guilford County, within a few miles of Buffalo Presbyterian Church on the 14th of October, 1843. He was educated in the schools of Guilford County and was preparing to enter the university when the war between the States was declared. Giving up his ambition for an education, and at the early age of 18, he volunteered and joined the army of the Confederacy. He became a member of the 53rd North Carolina Regiment, commanded by Colonel James T. Morehead of this city. Although a boy in years he early proved his manhood and was promoted rapidly, and became the chief of the Sharpshooters of the Regiment and First Lieutenant of Company A. He was a brave soldier and his Colonel has spoken in the highest terms of his fidelity, courage and ability as a soldier. He was captured at Winchester, Va., in 1864, and was carried as a prisoner of war to Ft. Delaware.

After the surrender he returned to the county and moved to Greensboro, where he became a clerk in a dry goods store. In 1871 he went into business for himself and since that time has been one of the leading merchants of Greensboro and of the State. The name of J. W. Scott and Company has been a synonym of honest and fair dealing.

On January 13th, 1870, he was married to Miss Katherine McLean, who died many years ago, leaving a daughter, Lizzie Scott, just budding into young maidenhood, when she also died. Another daughter, Minnie, had died years before at the age of seven years. After this Mr. Scott resided, up to the date of his death, with his sister-in-law, Miss Lou McLean. He has throughout these years been associated with all the progressive movements which meant the upbuilding of Greensboro. He was a director in the Greensboro Loan and Trust Company, and director, member of the finance committee and vice-president of the American Exchange National Bank. He was also a director and a member of the finance committee of several of the Fire Insurance Companies of Greensboro.

There has probably never been any man in Greensboro who had more

friends than J. W. Scott. All races and members of all creeds delighted to do him honor. The sweetness and gentleness of his disposition commended him to all and the purity of his walk and conversation was known of all men. He was a real Christian gentleman. Firm where necessary, and yet always gentle and affable.

In his death the First Presbyterian Church of Greensboro has lost one of its most useful officers. In 1882 he, Wm. E. Bevill and Dr. Robert E. Robertson were elected by the congregation as deacons, and he served in that office well and faithfully until, in 1892, he, James T. Carson and Lunsford Richardson were elected elders. As an elder he ruled well. He never failed to lean to the side of mercy. Like his Master, he hated sin, but loved the sinner.

His tastes were simple and most inexpensive, and the fruits of his labor, which he could so easily have expended for luxuries for himself, he gave freely to his fellow man. He always bore his full proportion of the financial burdens of the church and gave to all the needy who asked. He was unostentatious in his giving. In very fact "He lived in a house by the side of the road and was a friend to man."

The Session records this brief minute to his life and services to his country and to his God, and, with it, we desire to register an expression of the respect which is awakened in the heart by a noble life and of our love to a devoted friend.

Resolved: That the Clerk of the Session be instructed to send a copy of this memorial to Mr. Scott's sister-in-law, Miss Lou McLean, to Mr. and Mrs. Thomas D. Sherwood, the one his business associate and the other his devoted niece, and a copy to Mr. William C. McLean, a devoted friend and for long years a business associate. (Note—Mr. Scott died April 30th, 1918).

#### IN MEMORY OF W. E. ALLEN

(Adopted by the Session)

In the death of William E. Allen, who was called from his earthly activities at 3:30 a. m., on June 6th, 1926, this Session and the whole church having suffered a loss they can ill afford, record their appreciation of Mr. Allen as a man and as a fellow worker in the church and the great sorrow felt by all because of his going.

William E. Allen, the son of James Alfred and Lizzie W. Ellington Allen, was born in Troublesome Township, Rockingham County, N. C. He grew up in the home of an aunt, Mary Ann Curry, and received his education at the district school and at Oak Ridge Institute. At the age of sixteen he became collection clerk in the Greensboro National Bank and remained with that institution until 1899. He then was associated with Captain J. W. Fry in the organization of the Greensboro Bank and Trust Company, of which he became the Treasurer. Unusually broad in his interests, he participated effectively in all important business, civic and charitable activities of the city. Modest, quiet, unobtrusive, yet with definite convictions and the strength of character to support them, his Christian qual-

ities commanded the respect, and his affability and sympathy, the warm regard of all who knew him.

In 1892 he married Miss Pearl Harrison, the daughter of the Rev. and Mrs. Trezevant Harrison, of Virginia, who, together with a sister, Miss Minerva Allen of Oxford, N. C., survives him.

He served his church and his God, not only by his exemplary life but in a number of official capacities. In 1892 he was chosen by his fellow church members to be a Deacon of the church and discharged the duties of that office effectively and well until 1918, when he was elevated by them to the position of Ruling Elder. In this position he served with conspicuous ability and fidelity until his death. He was also a firm believer in the importance and effectiveness of the Sabbath School and not only taught in it but was its 20th superintendent.

The church has lost a member and officer and the Session a fellow member whose memory will ever be cherished with esteem and affection. In his passing the church membership suffers a sorrow akin to that of his wife and sister, whom we embrace in our sincere sympathy and commend to the care of their loving Heavenly Father.

Resolved that this be made a part of the permanent records of the church and that a copy be sent to Mrs. Allen.

#### MEMORIAL TO D. R. AIKEN

(Adopted by the Session March 7th, 1938)

D. R. Aiken was a native of the Alamance Church section of Guilford County and was a resident of Greensboro for more than fifty years. He engaged in the grocery business in the city for a long while and then became a member of Beall Hardware and Implement Company, severing his connection with this concern when he retired in 1929. Mr. Aiken was active in the civic and fraternal life of the city. He was a member of the Knights of Pythias, the Buena Vista Lodge of Odd Fellows and the Junior Order of United American Mechanics, Greensboro Council No. 13.

Mr. Aiken was deeply attached to the First Presbyterian Church, having been an active member for many years. He served as Deacon and was elected an Elder on October 15th, 1923, a position he held until the time of his death. He was also a member of the Men's Bible Class and had attended various sessions of Orange Presbytery.

Ill health during his later years forced his retirement from active participation in business, civic and church affairs.

The Session of the First Presbyterian Church is deeply conscious of Mr. Aiken's long and faithful service in the church and as a member of the Session.

We return our grateful thanks to the Giver of All Good for his life and character and service and pray that divine comfort may be ministered to all those who mourn his loss.

## MEMORIAL TO HARRY BARTON

(Adopted by the Session March 7th, 1938)

Harry Barton was born in Philadelphia, Pennsylvania, June 17th, 1876. He attended Temple University and later completed a course in Architecture at George Washington University. Mr. Barton was for several years with the office of the Supervising Architect in Washington. He came to Greensboro in 1912 to make this city his home and, since that time, has been an active figure in the city's activities.

Mr. Barton was a leading architect of this section and some of the more imposing structures in this and other cities throughout the state were designed by him. Included are the Guilford County Court House, the Greensboro City Hall, the Y. M. C. A. and Y. W. C. A. buildings, a number of buildings on the campus of Woman's College, and several churches.

Mr. Barton has only recently drawn plans for an educational building for the Church of the Covenant and, at the time of his death, on May 9th, 1937, was engaged in drafting plans for the Greensboro Civic Center whereby the old Presbyterian Church building and Smith Memorial building would be utilized in a practical way, through the beneficence of Mrs. L. Richardson and daughters.

Mr. Barton particularly extended himself in the work of the First Presbyterian Church. During the early part of his membership here he helped organize the Christian Endeavor Society. He taught various classes in the Sunday School and was frequently a delegate to Presbytery. Mr. Barton was active in the Men's Bible Class and was elected an Elder in 1917, which position he held until the time of his death. For a number of years he served as Clerk of the Session. Mr. Barton worked on the plans of the new church and supervised its construction.

In the passing of Harry Barton the Session of the First Presbyterian Church has lost one of its most faithful and useful members.

We return our grateful thanks to the Giver of All Good for his life and character and service, and pray that divine comfort may be ministered to all those who mourn his loss.

## MEMORIAL TO THOMAS J. SHAW

(Adopted by the Session March 7th, 1938)

The Session of the First Presbyterian Church desires to place on record its conviction, that in the passing of its fellow Elder, Judge Thomas J. Shaw to his eternal reward, our Session, our church, our city and our State have lost one of their noblest and most useful Christian citizens.

Judge Shaw obtained his legal training in Greensboro in 1883-4, and, in 1893, as a successful practicing lawyer, transferred his residence and church membership to Greensboro. His character and consecration made such an impression on our whole church that, in 1897, the congregation elected him to the Ruling Eldership, and from then till his death he was an active and loyal member of our body.

Becoming a judge of the North Carolina Superior Court in 1899, his ability, integrity and learning were soon recognized all over the state and



he became one of the most widely known and highly honored jurists North Carolina ever had.

The many personal and official tributes of the legal profession, of State officers of every grade, of the newspapers of the whole South and of countless friends and admirers bear witness, since his death, to the sincerity of his faith, the uprightness of his life, the value and variety of his service to the State, and the assurance of his eternal reward.

The Church Session, therefore, representing the whole congregation, hereby returns its grateful thanks to the Giver of All Good for his life and character and service, and prays that divine comfort may be ministered to all those who mourn his loss.

### CAPTAIN JOHN WALKER FRY

1856-1938

(Adopted by the Session October 3, 1938)

Recognizing their great bereavement in the loss of their beloved fellow-worker, Captain John Walker Fry, the Session of the First Presbyterian Church wishes to dedicate a page of its minute book to his sacred memory.

Captain Fry was born of a long line of distinguished ancestry in Richmond, Virginia, in June 1864, and was therefore almost exactly 84 years of age when called to his eternal reward.

In his early life he joined an engineering corps on the C. and O. R.R. in West Virginia; soon after was made City Engineer of Manchester, Va.; then Road Supervisor of a section of the Richmond and Danville R.R. Later, in connection with several railway systems, he spent some years in Georgia. In 1886 he became Manager of the Cape Fear and Yadkin Valley Railroad and began his life as a citizen of Greensboro. In business matters, in civic duties and responsibilities, in church affairs, in sports and recreations, Captain Fry soon proved himself gifted, prominent and enthusiastic. His recreations were fishing, hunting and expert photography.

He organized and for thirty years was President of the Greensboro Bank and Trust Company; was soon elected an Elder in the First Presbyterian Church; was appointed Receiver of the C. F. and Y. V. Railroad; was the chief agent in selecting and developing the Green Hill Cemetery, and was widely and universally honored as an ideal, public spirited, Christian business man.

The Session voices the feelings of the whole city in expressing its deep sense of bereavement, its gratitude for his life and work and its warm sympathy and prayers for his bereaved wife and family.

### IN MEMORY OF ELDER J. A. TATE

(Resolution passed by the Session January 15th, 1939)

The Session of the First Presbyterian Church of Greensboro feels deeply bereaved in the unexpected death of its beloved fellow-worker, J. A. Tate. On Christmas Day, the last Sunday in the year, he celebrated the Saviour's birth and resurrection by attending every church and Sabbath School service held in his beloved church-home here below; On the next Sabbath, the first of a New Year, he entered the gates of the Celestial

City, met his beloved Saviour face to face, and was a rejoicing participant in the glorious services of the church above.

As a citizen and business man, our beloved brother was a model—diligent, faithful, unselfish and honorable. As a husband and father he was wise, tender-hearted and devoted. As a church member he was both loving and loyal, a punctual and devout attendant at Bible Class, midweek prayer meeting and every church service. As an Elder he was a diligent attendant at every meeting, earnestly interested in every branch of church work, beloved by every other member and performing every duty with zeal and characteristic modesty.

We hereby dedicate this page in our Minute Book to his memory, give to his bereaved wife and children our heartfelt sympathy and many prayers in their behalf, and pray that his memory and example may long abide with us as an active and uplifting influence.

#### IN MEMORIAM ELDER CHARLES G. YATES

Many of us lost a good and sincere personal friend in the death of our fellow Elder, Mr. Charles Yates; all of us, and the whole church, lost a devoted and interested and active member. Like his distinguished Christian forebears in this church, he carried on his church duties without ostentation, with singleness of heart and purpose, and with supreme integrity of character. As Deacon and as Elder, and in all the offices he filled, he remained the same wise counsellor and the same Christian gentleman. His good name remains with us as a benediction and as an encouragement; his own works live after him; and, though we miss his presence among us, his spirit of gentleness and his works of goodness abide to bless us.

Words are feeble in the presence of the great mystery of the resurrection; yet we must use words and in this humble way express our admiration and respect for our brother whose sudden going touched us all, and touched so much more deeply his own fireside circle. To you, the wife and mother and the children, whom he loved so well, we give our sympathy and pray God's healing love shall continue to minister unto you.

Sincerely,

The Session of the First Presbyterian Church.

#### WILLIAM CALVIN McLEAN

(Adopted by the Session April 1st, 1940)

This page is dedicated to the memory of one of the most faithful, dilligent, and useful members of the Session, William Calvin McLean, who was born near Greensboro on March 2nd, 1854, and was called to his reward on February 3rd, 1940.

Mr. McLean was of Scotch-Irish ancestry, as his father's given name, John Calvin, would indicate. As a mere boy, under the pastorate of Dr. J. Henry Smith, he was converted and began his long service as a devoted member of the First Presbyterian Church.

In 1871, at the age of 17 he began his long connection with the J. W. Scott Company as a clerk, becoming later a trusted officer in the organization. In his later life he sold out his Scott interest and became the active head of the Scott Seed Company till his last illness.

As a young business man he was elected a Deacon of the First Church, in 1900 an Elder, and, soon after, the Clerk of the Session. For many years he was an active member of the church choir and all his life a faithful Sunday school attendant. It was his great pleasure to prepare the bread and wine for the Communion services and to act as door-keeper every Sunday at the church.

In his business career Mr. McLean was always the soul of honor, in social life cheerful, genial and lovable, and, during his long illness and weakness, always smiling, happy-hearted and radiant with Christian Faith and hope.

His memory will long be cherished by his fellow members, not only of the Session but of the whole church and community.

#### IN MEMORIAM DR. WILLIAM CUNNINGHAM SMITH

April 19, 1871, December 17, 1943

On Friday, December 17th, 1943 our church and our community lost a great teacher and trusted friend in the death of Elder William Cunningham Smith.

A native of Greensboro, after his training and teaching at the University of North Carolina, Dr. Smith returned to our midst and, from September 1900 until his death, he was a leading and constructive influence in the growth of the Woman's College. In recognition of his scholarship and his vision, and for his contribution to the College and the State, his Alma Mater, the University of North Carolina, conferred upon him the honorary degree of Doctor of Literature, 1920.

For many years Dr. Smith was an honored and faithful Elder in our church; for many years he taught a men's Bible class with such force and effectiveness that the class numbered five hundred men and became a power for great good in the community; for many years he lectured over the State, carrying always the gospel of sweetness and light as he found it in the world's great literature and especially as he found it in the greatest of all literature, the Bible. He was known throughout North Carolina as an informed Bible student and as a gifted interpreter of its pages. For forty three years he was a master teacher in the Woman's College; a stretch of time that encompasses eleven generations of college students; thus from his classes marched a steady line of young women, until every corner of the state knew him, to respect and love him.

In the Bible class of this church, in the class room of the College, and beyond our city; wherever people felt the spell of his magnificent voice or came within range of his sly wit and kindly humor—at all times, wherever he went and wherever he was heard the church and the College were worthily represented by this lover of beauty and truth.

He was a cultured gentleman, highly gifted, shy as he was gifted generous in spirit; a scholar who gave freely of his rich native talents and a gentleman who, down to the end of the path, walked with serene and gracious dignity. We are grateful for the inheritance of sound culture and noble living that he left us; and by our gratitude we would pay tribute to his memory, knowing that the good of his years was not interred with his body.

## IN MEMORIAM

(Adopted by the Diaconate in October 1881)

Died the 22nd of September 1881 Jeduthun H. Lindsay in the 75th year of his age.

The death of Jed H. Lindsay demands solemn and mournful recognition from us, his surviving associates as Deacons of the Presbyterian Church of Greensboro.

In ripe age like as a shock of corn cometh in its season, came the end of our venerable associate, but we miss him all the more, the old familiar form and face and cheerful voice that have greeted us all these years, on the street, at our places of business and at the door of our church. How the excellencies of our old friend rise up before us in this, our day of bereavement, and his human failings disappear from view, even as they have been blotted out by his pardoning and loving Lord. His death was sudden and unexpected but it came in mercy. For, if we are prepared to live, by the grace of God, we are prepared to die. In his business relations ever honest and fair; in his social life ever the Christian gentleman; it is our province to further record our testimony of the faithful discharge of his church obligations. Not only in the quiet observance of its ordinances, and enjoyment of its spiritual influences, was his example worthy of imitation but "in serving tables" likewise he manifested the active Christian character.

On the Bench of Deacons his admirable business habits afforded a continual relief to his brethren and a continual advantage to the temporal interest of the church without parade or ostentation. He was the Church's Treasurer and was regular, punctual and helpful. We never knew how we should miss him until he passed away. May God, in His beneficence, send more such laborers into His vineyard.

Resolved, therefore, that a copy of the above be sent to the bereaved family, the Greensboro Patriot, and the North Carolina Presbyterian. Adopted in regular meeting, 18th October, 1881.

## IN MEMORY OF JESSE THOMAS ABBOTT

(Adopted by the Diaconate August 2nd., 1909)

Jesse Thomas Abbott was elected a member of the Board of Deacons of the First Presbyterian Church, Greensboro, North Carolina in 1892. From that time to his last days he was faithful in a marked degree in his attendance upon the monthly meetings of the Board, as he was faithful to every duty placed upon him by the church he loved and served so well. During all these years, whenever any practical and useful work was needed in connection with the church property, buildings and grounds, Brother Abbott was sure to be placed on the committee in charge, because his practical knowledge and efficiency were recognized by all and because it was well understood that he would give to every task committed to him his faithful, painstaking attention.

Fidelity to duty was the most prominent characteristic of his life, as we the members of the Board saw it in our official relations with him. He will be missed for his faithful attendance at the meetings of this Board,

for his helpful service in the practical work of the church, for his wise counsel, for his faithful example, and there is none to fill the place he has left vacant. He will be remembered by us all with respect and affection, and God rest and keep him is our heart-felt prayer.

It is our wish that these words in respect to his memory be recorded on our minute book and that a copy be sent to Mrs. Abbott as an expression of our sympathy.

#### RESOLUTIONS IN HONOR OF DEACON W. B. BOGART

(Adopted by the Diaconate May 9th, 1911)

Mr. W. B. Bogart was a member of the First Presbyterian Church, Greensboro, N. C., for about fifty years. He was ordained and installed a Deacon in the year 1872; served as church Treasurer from October 8th, 1888 to September 9th, 1889; was Secretary of the Board of Deacons two years ago but resigned on account of ill health. Mr. Bogart departed this life March 30th, 1911.

We, the members of the Board of Deacons, desire to place on record our high appreciation of the services of our departed brother. In his life were exemplified all the virtues that adorn the character of a quiet, humble, unassuming Christian gentleman. In his death we have lost an earnest, faithful co-worker.

Resolved, therefore, that we express our grateful acknowledgement of the services he has rendered our church and by his humble walk in life he has closely followed in the footsteps of the Master, and, in so doing he adorned the profession of a consecrated life.

Resolved also that a copy of these resolutions be sent to the family of the deceased and also to the Presbyterian Standard and to the city papers for publication and spread upon our minutes.

#### RESOLUTIONS IN HONOR OF DEACONS J. L. JAMISON AND GEORGE R. DUPUY, RESIGNED

(Adopted March 3rd, 1914 by the Diaconate)

Whereas our brothers J. L. Jamison and George R. Dupuy have removed from Greensboro and, in consequence, we have lost their fellowship and services as members of this church and Board,

Now, Therefore, Be It Resolved That we do hereby express our appreciation of the faithful and consistent service of our brothers and of their Christian fellowship with us and that we do hereby express our sense of loss in their removal from us and our sincere good wishes for them in their new fields of endeavor, and,

Resolved further that we do spread a copy of this resolution upon the minutes of the Board of Deacons and send a copy of same to our brothers, Jamison and Dupuy.

#### LETTER TO MRS. F. J. BLACKWOOD, WRITTEN MARCH 3, 1936

(Approved and adopted by the Diaconate)

Dear Mrs. Blackwood:

At a meeting of the Board of Deacons held last night, I was requested to convey to you and yours the heartfelt sympathy of the officials with

whom Mr. Blackwood was associated as a member of the Board. Our Board and our church shall miss his presence. His friends and his family will miss him; yet we know and believe the place left vacant will be filled with God's great loving spirit and the influence of him who has gone forever to rejoice with his God.

God's promises will be fulfilled. We hope and trust that an overabundance of His comfort and grace will bless the home circle whom our friend and fellow member loved so dearly.

Sincerely,

J. H. Laubenheimer,  
Secretary, Board of Deacons.

#### RESOLUTIONS OF RESPECT TO THE MEMORY OF J. M. GALLOWAY

(Adopted by the Diaconate September 4th, 1922)

Whereas broad shouldered, big hearted John Galloway has been suddenly and unexpectedly taken from us, and is with us no more as we come together from time to time to consider the business affairs of our beloved church, Now Therefore, Be It Resolved by the Board of Deacons of the First Presbyterian Church in regular meeting assembled that, in the death of John M. Galloway, the Board has lost a true and faithful member and the church a fine and loyal officer. A faithful and regular attendant while living, the Board as a body, and each individual member of the Board, misses his cheerful presence and wise counsel.

It was continually on the lips of different deacons, as they came to know him better "John Galloway is certainly a prince of a fellow."

Resolved that a copy of this resolution be sent to Mrs. Galloway and her children, emphasizing to them the deepest sympathy of every member of the Board. Also that a copy of this resolution be spread upon the minutes of the Board.

#### RESOLUTIONS OF RESPECT TO THE MEMORY OF R. M. MIDDLETON

(Adopted by the Diaconate September 4th, 1922)

Whereas our faithful coworker and fellow officer, R. M. Middleton, has fallen on sleep and sits with us no more as we come together on the first Monday evening of each month to consider the business affairs of our church, therefore Be It Resolved by the Board of Deacons of the First Presbyterian Church That, in the death of R. M. Middleton the Board loses a faithful and efficient worker and the church a devoted and loyal officer. Having spent his entire life, from early boyhood in our church, his wide acquaintance among our membership and throughout our city qualified him peculiarly for fine service to the Board, and his courteous manner and winning personality endeared him to every one whom he touched in church and business affairs.

Resolved that this resolution be spread upon the minutes of the Board and a copy sent to Mrs. Middleton and her children, expressing to them the high esteem in which Mr. Middleton was held by the Board and extending to them the heartfelt sympathy of every member.

## OFFICERS OF THE DIACONATE SINCE 1860

<i>Chairman</i>	<i>Secretary</i>	<i>Church Treasurer</i>
W. A. Caldwell	C. G. Yates	R. G. Lindsay
Jed H. Lindsay	W. B. Bogart	W. A. Caldwell
W. S. Moore	W. R. Murray	W. S. Moore
J. T. Carson	W. B. Bogart	Jed. H. Lindsay
W. B. Bogart	J. W. Scott	G. S. Sergeant
R. F. Robertson	G. S. Sergeant	W. S. Moore
J. T. Carson	J. W. Scott	W. B. Bogart
W. C. McLean	W. B. Bogart	W. E. Beville
W. E. Beville	J. W. Scott	Jas. F. Smith
J. T. Carson	W. C. McLean	S. A. Kerr
Neill Ellington	Lee G. Wharton	R. G. Glenn
G. R. Dupuy	W. E. Allen	H. Waldo Porter
Neill Ellington	W. B. Bogart	E. C. McLean
S. C. Williams	E. M. Sellars	G. O. Coble
W. E. Allen	J. F. Smith	A. C. Hall
J. W. Fry	Lee G. Wharton	
T. B. Brown	G. O. Coble	
J. B. Leathers	E. H. Austin	
H. R. Bush	W. W. Morrison	
J. J. Phoenix	C. R. Wharton	
G. O. Coble	J. H. Laubenheimer	
J. J. Phoenix	W. H. Bogart	
E. M. Sellars	Hugh P. Leak	
M. S. Hill	J. A. Kleemier, Jr.	
Frank L. Page	F. J. Blackwood, Jr.	
A. C. Hall	(Incumbent)	
W. H. Andrews, Jr.		
C. R. Wharton (Incumbent)		

J. J. Phoenix was the first Business Manager of the church, serving from 1926 to 1932. E. M. Sellars succeeded him in this office, serving to 1935. A. C. Hall was made Business Manager in 1936 and though now an Elder, because of his efficiency still holds this position.

The first five Trustees of the church, none of whom was a communicant, elected in 1824, were Thomas Caldwell, Robert A. Carson, Dr. John A. Mebane, Christopher Moring and Abraham Gerring and, presumably, all of these served until their death. Some time later, though the dates of his election and term of office are uncertain, John M. Dick was a Trustee. On February 23rd, 1880, Jesse H. Lindsay, John C. Wharton, C. G. Yates, Jeduthun H. Lindsay and W. B. Bogart were elected. Mr. Wharton and Mr. Bogart resigned on October 23rd, 1887 and August 8th, 1904, respectively. Messrs. Jesse H. Lindsay, Jeduthun H. Lindsay and Yates served until their death and, on January 1st, 1887, Judge John A. Gilmer, W. R. Murray and J. W. Scott were elected to succeed them. Mr. Murray resigned on October 23rd, 1887 and Mr. Scott and Judge Gilmer served until death.

On July 31st, 1902 Mr. R. R. King was elected to succeed Judge Gilmer; on August 8th, 1904 Mr. R. G. Vaughn was elected a new Trustee

and was made Chairman of the Board and, on July 18th, 1920, Mr. Geo. A. Grimsley was elected to succeed Mr. Scott. Mr. Grimsley was transferred to another church and, on July 20th, 1924, Mr. John W. Simpson succeeded him and, on May 9th, 1932, Mr. A. L. Brooks was made a Trustee, vice Mr. Simpson who had removed to another church.

On February 5th, 1945 Messrs. Simpson, who had returned to the church, R. A. McPheeters, Howard Holderness and J. Spencer Love were elected Trustees for terms of seven years.. Mr. McPheeters declined the office, and the Board of Trustees, as now constituted, consists of five members, R. R. King, A. L. Brooks, J. W. Simpson, Howard Holderness, and J. Spencer Love.

#### MEMBERS OF THIS CHURCH WHO SERVED IN THE CONFEDERATE ARMY

Bogart, Wm. B.	McAdoo, Victor C.	Sloan, John
Burnsides, B.	McAdoo, Walter D.	Sloan, J. A.
Burnsides, W.	McConnell, Daniel	Sloan, John A.
Caldwell, W. Addison	McLean, F. F.	Sloan, Thomas J.
Gibson, Rufus B.	McLean, James R.	Smothers, G.
Gilmer, John A.	McLean, Joseph E.	Smothers, Pink
Gorrell, Henry C.	McLean, R. B.	Sterling, Ed. G.
Gorrell, Julius	Morehead, Eugene	Tate, F. A.
Gorrell, Ralph	Morehead, James M.	Tate, R. B.
Gretter, Robert McShane	Morehead, James Turner	Thacker, Isaac
Hobson, John M.	Morehead, J. Henry	Thom, Joel J.
Horney, Wm. A.	Morehead, Robert L.	Vanstory, C. P.
Kersey, Samuel	Murray, R. W.	Vanstory, John
Lindsay, Andrew B.	Porter, Henry	Weatherly, Robert D.
Lindsay, Edward B.	Rankin, William S.	Weatherly, Wm. H.
Lindsay, J. Harper	Scott, David	Weir, Samuel P.
Lindsay, R. Henry	Scott, J. W.	Wharton, Jesse R.
Lindsay, Robert	Scott, William L.	Woodburn, T. M.
Lindsay, Silas L.	Shober, Charles E.	Wright, Clement G.
Logan, John E.	Sloan, George J.	

#### MEMBERS OF THE FIRST PRESBYTERIAN CHURCH WHO SERVED IN WORLD WAR I

Abbott, Lawrence J.	Burtner, Henry K.	Denny, Robert E.
Abbott, William L.	Bush, William P.	Dillon, Kirkwood
Adsit, E. J.	Campbell, John H.	East, Radford
Armstrong, John R.	Carter, Hampton, V.	East, Walker
Baker, Fuller R. Jr.	Chapin, F. Chester	Ellet, Mrs. Elizabeth T.
Battie, Herbert	Chrisman, D. M.	Foust, Henry P.
Blake, Charles J.	Church, H. A.	Fulp, Ernest M.
Blake, Henry D.	Clary, Robert S.	Garrett, Robert U.
Boaz, R. J.	Clary, W. S. Jr.	Gilmer, Ellison L.
Boone, Percy	Conkwright, Douglas	Glenn, Robert W.
Brockman, Felix	Cox, Eli L.	Goode, Gordon M.
Brockman, Harry L.	Crane, J. Eckhard	Grimsley, Harry B.
Brockman, Herbert	Cunningham, J. M. Jr.	Grimsley, William T.
Brooks, Robert H.	Davidson, Miller	Hagan, Dorsey Yates
Brown, Glen	Denny, Charles S.	Ham, Ernest A.



Ham, Wilbur L.	McDaniel, G. B.	Smith, Graham G.
Hardie, Jack	Menefee, Charles	Stockard, Tracy
Harper, J. C.	Moore, Charles E. Jr.	Stone, J. H.
Harry, Reese P.	Page, Costen W.	Stone, William III
Hendrix, J. Max	Patterson, R. H.	Tate, John O.
Hogshead, Hendon	Patton, James P.	Tate, Murray S.
Hunt, Douglas	Phoenix, J. J.	Thacker, Herman
Hunt, Thomas C.	Phoenix, J. J. Jr.	Thacker, J. Gillespie
Ingle, John J.	Pickett, Archie T.	Tyson, Geo. F.
Irvin, Charles	Pickett, Herman	Underwood, Curtis
Jones, Malcolm	Porter, Robert F.	VanNoppen, Donald
Kerr, William Doub	Quin, Charles	Vanstory, Frank
King, Clyde A.	Reaves, L. A.	Vanstory, Robert
King, William Miles	Richardson, Lunsford, Jr.	Walsh, Joseph C.
Kuykendall, E. D.	Robertson, Ben S. Jr.	Wharton, Cyrus Richard
Latham, Ed.	Royster, Ornie J.	Williams, Robert Mack
Lewis, Elbert	Scales, Alfred M. Jr.	Williams, Spicer
Lewis, Ralph	Sharpe, Frank A.	Wilson, A. R.
Long, S. C.	Shaw, Eugene	Williamson, Geo T.
Lyon, Brockton R.	Simmons, Hansford	Wysong, Forest
McAlister, Joseph	Smith, David Horace	Yates, Henry B.
McAlister, Lacey	Smith, Earl J.	

#### MEMBERS OF THE FIRST PRESBYTERIAN CHURCH WHO SERVED IN WORLD WAR II

(Note: \*\*by a name indicates the supreme sacrifice.)

Abels, Byron C.	Beard, Ernest N. Jr.	Bradley, Ray T.
Abels, Lucas	Beard, Hugh	Brantley, J. M., Jr.
Abernathy, F. P. Jr.	Bearden, Horace J.	Brantley, Julian T.
Albright, J. Mack, Jr.	Bearden, Lawrence A. **	Brewer, John K.
Albright, John Moore **	Beerman, William	Brimmer, Bernard Lee **
Anderson, A. V.	Bendigo, Jack **	Brimmer, Charles
Anderson, George C.	Benjamin, Jas. T. Jr.	Brimmer, Robert E.
Anderson, Harvey	Bennett, Annie Laurie	Brooks, James Taylor
Anderson, Robert	Bennett, John S.	Brooks, Thornton H.
Andrews, William H., Jr.	Bethune, Graham	Brown, Jas. Edward, Jr.
Angle, Charles W.	Bevill, Robert A.	Bryant, George A., Jr.
Ardrey, R. Holt, Jr.	Black, William	Bullock, James
Armfield, Robert Moore	Blair, Robert G.	Bullock, Leonard
Arthur, Leroy L.	Blake, Charles, Jr.	Bullock, T. B., Jr.
Bagley, Charles	Blaylock, E. C.	Burton, John A., Jr.
Balsley, William Jr. **	Boaz, Robert J. Jr.	Bush, William P. D.
Banks, Charles A. Jr.	Boney, Paisley	Carlson, Carl I., Jr.
Banks, Mason K.	Bogart, W. H.	Carr, Howard E.
Banks, Robert H.	Boone, Edwin E. Jr.	Carroll, Chas. L., Jr.
Barnes, B. C.	Bowman, Wm. I.	Carson, Edward C.
Barnes, Robert D.	Boyst, Charles T.	Carson, John M.
Barrett, Frank	Boyst, James	Cartland, William H.
Beall, Geo. H.	Branch, Patrick H., Jr.	Caudle, William B.
Beard, Cyrus S.	Bradham, George W.	Causey, Frank E.

- Causey, Jack  
 Cavanaugh, George K.  
 Cease, Carl, Jr.  
 Cease, Heister  
 Chamblee, H. M., Jr.  
 Clark, Robert E.  
 Clark, Rosser L., Jr.  
 Cobb, Perry, D., Jr.  
 Coble, Curtis  
 Coble, Jack P.  
 Coble, Ralph P. Jr.  
 Cole, Robert L. S.  
 Coleman, Archie  
 Connell, James  
 Cooke, Arthur O.  
 Cooke, William Owen  
 Cooke, Thos. W., Jr.  
 Cooper, George W.  
 Cooper, Henry  
 Cornelius, Edgar A.  
 Cornelius, Marvin S.  
 Corwin, W. C.  
 Couch, Edwin G.  
 Couch, Roger W.  
 Cox, William T., Jr.  
 Culclasure, Emory  
 Culclasure, Riley  
 Cunningham, C. D., Jr.  
 Curran, Geo. William  
 Davant, John C.  
 Davidson, Howard M., Jr.  
 Dawson, A. Ray  
 DeBardleben, Robt. A.  
 Derr, John  
 Donaldson, J. C.  
 Donnell, Harry S., Jr.  
 Dumas, Jere T.  
 Durham, Donald W.  
 Dyer, Willard M., Jr.,  
 East, Larry  
 East, Walker  
 Evans, Malcolm  
 Farmer, W. D.  
 Farr, David Thomas  
 Fontress, Lee, Jr.  
 Ferguson, John E. \*\*  
 Ferree, I. L.  
 Ferree, W. W.  
 Fields, Marion  
 Fife, W. W.  
 Finch, Horace  
 Fisher, Karl, Jr.  
 Fiske, David A., Jr.  
 Flanagan, Walter  
 Floyd, Reuben R. \*\*  
 Forbis, Charles O., Jr.  
 Forsythe, James W.  
 Foster, Mark  
 Frontis, Stephen  
 Furches, Clayton S.  
 Galliher, W. T.  
 Gant, Robert M.  
 Gardner, Abner N., Jr.  
 Garnett, F. F.  
 Garrett, Robert P. \*\*  
 Gentry, C. L., Jr.  
 Gillespie, John M.  
 Glenn, Edwin F.  
 Gold, Charles W.  
 Goodman, Lloyd C.  
 Goodrum, Frank S.  
 Goodwin, A. C. Jr.  
 Gorrell, Ralph  
 Gosch, W. H. Jr.  
 Gould, William  
 Grant, J. A.  
 Graves, E. W., Jr.  
 Gresham, E. B. Jr.  
 Grimsley, Robert J.  
 Grimsley, William T.  
 Groome, Carlyle  
 Grubbs, Charles O.  
 Grubbs, Norris  
 Grubbs, O. L., Jr.  
 Gunn, Kenneth  
 Hagan, Charles T., Jr.  
 Hall, A. C. Jr., \*\*  
 Ham, Irwin  
 Ham, Isaac D. Jr.  
 Ham, Robert H.  
 Ham, William W.  
 Hancock, James E.  
 Harrill, Henry C.  
 Harris, George  
 Harris, Marshall  
 Harry, Reece P., Jr.  
 Harvey, Wallace W., Jr.  
 Hawkins, Blair W.  
 Heine, Frank G.  
 Hendrix, Max Jr., \*\*  
 Hendrix, Arthur  
 Hendrix, William H. Jr.  
 Heritage, William Holt  
 High, Blake  
 High, Gray Mills  
 Hill, Charles U. Jr.  
 Hill, Hugh  
 Hines, James E.  
 Hines, Martin  
 Hines, P. T., Jr.  
 Hines, Robert S.  
 Hinton, James  
 Hipp, Charles  
 Hipp, Edward  
 Hipp, Louis  
 Hoffman, Harry B.  
 Hoffman, Louis B.  
 Holderness, T. T.  
 Holliday, Albert F.  
 Holmes, Charles V.  
 Holt, Erwin G.  
 Holt, Sidney S.  
 Hope, Gordon R.  
 Hoyt, Ralph W.  
 Hudson, Nancy  
 Huffines, Thomas  
 Hunt, C. Webster  
 Hunt, Jack  
 Hunt, James  
 Hunt, William L.  
 Hunter, Bynum M.  
 Hunter, Dan S.  
 Hunter, Gray John  
 Hunter, Hill M., Jr.  
 Ingram, William P.  
 Jennings, Marjorie  
 Jennings, Wesley  
 Jones, George S.  
 Jones, Roger  
 Kaylet, F. C.  
 Keeler, David  
 Kennedy, John D.  
 Kent, W. O.  
 King, Cornelius V.  
 King, Huger  
 King, Jack, Jr.  
 King, James, Jr.  
 King, Robert R. III  
 King, Miles Smith \*\*  
 Kirkpatrick, Clarence  
 Kleemier, John A., Jr.  
 Knight, Joseph  
 Knight, John  
 Knight, Thomas B.  
 Koenig, Theodore  
 Koenig, W. S.  
 Kuykendall, E. D., Jr. \*\*  
 Kuykendall, Harry  
 Kuykendall, Stuart

- Lambert, William A.  
 Laird, Chalmers G.  
 Laughon, John \*\*  
 Latham, Frank P.  
 Leak, Joseph M.  
 Leonard, William R.  
 Lewis, Ralph L.  
 Little, Ford D., Jr.  
 Little, Riley  
 Little, Robert Claude  
 Livingston, Robt. Edward  
 Love, Mrs. J. Spencer  
 Love, J. Spencer, Jr.  
 Lovell, W. R. Jr.  
 Lowes, R. E.  
 Lloyd, R. B., Jr.,  
 Lumpkins, Guy  
 Lynch, Chas B., Jr.  
 Lynch, Josephine  
 Lyon, Brockton R.  
 Lyon, Brockton R. Jr.  
 Lyon, Muir  
 Lyon, T. A., Jr.\*\*  
 McAdoo, Calvin R. \*\*  
 McAlister, A. W., Jr.  
 McAlister, John W. Jr.  
 McAlister, R. V.  
 McCain, W. B., Jr.  
 McCall, Glenn, Jr.  
 McCaskey, Andrew  
 McCollum, Hazel P.  
 McDaniel, Archie S., Jr.  
 McDaniel, J. F. \*\*  
 McDaniel, Jerry  
 McFayden, William C.  
 McGeachy, Robert H.  
 McGhee, Robert  
 McGlamery, W. B.  
 McLean, Bradford  
 McLean, Ernest C., Jr.  
 McLean, Robert J.  
 McLeod, Laurens  
 McManus, Roger  
 McRoy, William D.  
 McWhorter, G. E.  
 Maness, Julian W.  
 Maxwell, W. S.  
 May, Ballard  
 Mebane, Robert J., Jr.  
 Merritt, John Bynum, Jr.  
 Miller, Frank T., Jr.  
 Moore, Beverly  
 Moore, William Locke  
 Morrah, David W., Jr.  
 Morrison, Graham  
 Morrison, James Thomas  
 Morrow, John J.  
 Morton, Frank  
 Murphy, L. M.  
 Murphy, William  
 Murray, Ernest W.  
 Murray, William G.  
 Necse, Erlu  
 Newell, Burton M., Jr.  
 Newell, Robert V.  
 Nolan, Clifford J., Jr.  
 Nolan, Robert  
 Nutt, John  
 Overton, Howell H.  
 Paddock, Bruce  
 Pearce, Fred  
 Perry, Robert E., Jr.  
 Perry, William R.  
 Phillips, Jack  
 Phipps, Claude P.  
 Phoenix, David Jr.  
 Phoenix, Julius  
 Pinson, Furman  
 Porter, R. K.  
 Porter, W. C. III  
 Potter, A. D.  
 Pressley, W. A.  
 Preyer, Norris Watson  
 Preyer, Richardson  
 Preyer, Robert O.  
 Price, Peter W.  
 Quin, Hazel  
 Rankin, Jesse R.  
 Ray, W. L.  
 Reavis, Graham  
 Reid, Berry  
 Reid, Jack C.  
 Reynolds, Henry Jr.  
 Rickart, W. Espy  
 Roane, Sam D. Jr.  
 Roberts, Robert G.  
 Robertson, Ben T.  
 Robinson, Percy W. \*\*  
 Ross, Harold, Jr. \*\*  
 Ruzicka, Joseph Jr.  
 Russell, Frank  
 Russell, Jack  
 Scales, A. H.  
 Scales, Irving  
 Schenck, Jeremiah  
 Schenck, Virgil L., Jr.  
 Schenken, C. G.  
 Seager, E. A.  
 Sellers, Lacy C.  
 Sellars, E. M. Jr.  
 Shelton, John C.  
 Shea, Frank Joseph  
 Sheppard, F. C.  
 Smith, Harry  
 Smith, Eddy  
 Smith, Frank S.  
 Smith, Helen  
 Smith, Jack B.  
 Smith, Julius C. Jr.  
 Smith, O. Norris  
 Smith, Roy L., Jr.  
 Sockwell, William T.  
 Southard, F. N.  
 Sparrow, Thornton V.  
 Stallings, Ray  
 Stanley, Harry R.  
 Stevens, George  
 Stewart, S. Irvin W.  
 Stone, Frank E.  
 Stone, William H. Jr.  
 Stout, Floyd, Jr.  
 Strickland, H. G.  
 Sturm, Gordon  
 Sullivan, J. L., Jr. \*\*  
 Swain, J. D.  
 Tatum, Hamilton  
 Taylor, C. Edward  
 Taylor, James L.  
 Thacker, Donald  
 Thacker, W. L.  
 Thomas, I. D.  
 Thompson, Charles W.  
 Tingen, Donald L.  
 Tolley, C. D., Jr.  
 Turner, Dwight L.  
 Turner, John C.  
 Turner, Perry P., Jr.  
 Tye, Frank B.  
 Vance, Charles R. Jr.  
 Underwood, H. F.  
 Underwood, William B.  
 Van Hecke, James  
 Voehringer, J. L. \*\*  
 Walker, Fred L., Jr.  
 Waddell, James  
 Warren, Dan R.  
 Warren, Ray  
 Washington, Ed.  
 Washington, Robert  
 Washington, William

Wells, Charles W.	Wiley, Samuel S.	Wootten, Charles D.
Wharton, Richard L.	Wilkins, William E.	Wooten, Clyde A.
White, Daniel A.	Wilson, Albert R.	Wrenn, O. I.
White, Harry R.	Wilson, Lewis H., Jr.	Wright, Alvey
White, Leonard	Wilson, William F.	Wyrick, Harvey
Whitney, Abbott	Wilson, William M.	Yates, Charles G., Jr.
Whittington, George	Wimbish, Conrad A.	Yates, Jean C.
Wildman, Robert W.	Woods, Clarence	Yates, Margaret B.

## MEMBERS WHO WERE IN SERVICE AS RED CROSS WORKERS

Clement, Dorothy	Harris, Emily	Tatro, Rosamond
Donnell, Dorothy	Potts, Frances Grubbs	

## SKETCHES OF PRESENT AND RECENT OFFICERS

### ELDER CHARLES T. BOYD

Mr. Boyd was born April 19th, 1900 at Maiden, Catawba County, North Carolina, the eldest son of O. M. Boyd and Ida Stowe Boyd. He grew up in Gastonia, North Carolina, and, at the age of twelve became a member of the First Presbyterian Church of that city upon his profession of faith. He attended the University of North Carolina, graduating in 1921 with the A.B. degree. He also attended the law school of Harvard University from which he was graduated in 1924 with the L.L.B. degree.

In September 1924 he began the practice of law in Greensboro, North Carolina and has practiced his profession continuously since that time as a member of the firm of York and Boyd. He became a member of the First Presbyterian Church of Greensboro in September 1924 by transfer of letter and has been a member of the church since that time. He has taught continuously in the Sunday School since becoming a member of the church. He was in charge of the Every-Member Canvas in 1934, was elected a Deacon on May 27th, of that year and served until 1936 when he was elected an Elder for a term of seven years on the 1st of March. After the expiration of that term he was, on December 12th, 1943, re-elected for a second term of seven years.

He was married in 1928 to Miss Annie John Cannon and they have two children, Edwin Cannon Boyd and Mary Stowe Boyd.

### ELDER C. I. CARLSON

Elder C. I. Carlson, the son of Mr. and Mrs. Carl O. Thorson, was born in Sweden on August 10th, 1879. He came to Greensboro in the last week of 1904 and began the practice of his profession, which at that time was Massage and Medico Gymnastics, in which he was very successful. Later, in 1912, he added Chiropractic to his professional equipment and practiced this until about March 1st, 1927. He was elected an Elder on February 15th, 1931, his term of office being for life, and was ordained on March 29th, of that year. Faithful alike in his professional and his church duties, he has served, and is still serving his church conscientiously and well in the high office with which she honored him.

He married Miss Laurinda Richardson, the eldest daughter of Mr. and Mrs. L. Richardson and this union has been blessed with four children, one boy and three girls, all of whom are members of this church.

### ELDER R. L. CLARK

Rosser Lee Clark, the son of George E. and Ida Walters Clark, was born in Albemarle County, Virginia, near Charlottesville. In 1907 he moved to Greensboro with his family.

Upon coming to Greensboro he entered the service of the American Exchange National Bank of this city and continued with it and its successors until January 1st, 1938. He then became connected with the Piedmont Memorial Hospital in charge of business activities. Giving up this connection, he became associated with the Home Federal Savings and Loan Association, with which business he has since been associated.

A consistent member of the First Presbyterian Church of Greensboro, his fellow members elected him to the position of Deacon on March 22nd, 1936, in which position he was ordained and installed on April 5th, 1936. After serving faithfully in this position, he was promoted to the office of Ruling Elder on April 24th, 1938 and was ordained and installed on May 18th, of that year.

On November 26th, 1919, he was married to Miss Eva V. Aiken, daughter of David Robert and Annie Clapp Aiken, of Greensboro, N. C. They have three children, Rosser Lee, Jr., Robert Edward and Sara Sue.

#### ELDER W. S. CLARY

Mr. W. S. Clary is the son of Henry Eldridge Clary and his wife, Margaret E. Spencer, the daughter of Thomas Flournoy Spencer, a Presbyterian Elder, four of whose sons were also Presbyterian Elders. His parents, dying in his infancy, he lived first with his grandfather and then with an uncle. He joined the Drake's Branch Church, Virginia, at about the age of fourteen. Subsequently he moved to Danville, Va., and later to Henderson, North Carolina, where, at the age of 23 he was made a Deacon in the Presbyterian church and, at the age of 24, an Elder. Moving to Winston-Salem and later to Rocky Mount, North Carolina, he was elected an Elder in the Presbyterian church at both places. He served the Rocky Mount church in the position of Elder for eleven years, being a teacher in the Sunday School of that church and having the joy of seeing all the young women in his class become church members. He came to Greensboro in 1907, joined the First Presbyterian Church and was elected an Elder on April 24th, 1938, in which position he served until the expiration of his seven year term.

A devoted Sunday School member and teacher, his record of fidelity is unusual. He attended Sunday School for 24 years without an absence and, except when kept away because of an accident, his record of attendance for 55 years shows only five absences.

In 1891 he married Miss Corine S. Scales of Salisbury. They have five children, four boys and one girl, one of these boys, H. E. Clary, being a Deacon of the First Church.

#### ELDER CHARLES DECATUR CUNNINGHAM

Charles Decatur Cunningham, the son of James Calvin and Bettie Anne Jones Cunningham, was born in Greensboro, N. C., at 439 Church Street, on June 2nd, 1874. He received his education in the public schools of Greensboro and, after completing his course, he engaged in various business occupations. Among these was the coal business upon which he entered in 1893, continuing in it until 1902. In December 1902 he accepted the position of Manager and Secretary-Treasurer of the Keely Institute of North Carolina and has conducted this institution with signal success up to the present.

On December 25th, 1920 he was married to Miss Helen Somerville Cunningham of Person County, N. C. and to them were born three children, Helen, now Mrs. W. R. Boothe, Margaret and Charles Decatur, Jr.

He joined the First Presbyterian Church in 1885, during the pastorate of Dr. J. Henry Smith and, on March 24th, 1918 was elected a Deacon, and was ordained on April 7th, of that year. On February 22nd, 1931 he was elevated to the position of Elder, a position he now holds, his term having been made for life. He was ordained and installed on March 29, 1931.

As the middle name of his father might suggest, he is a congenital Presbyterian and exemplifies in his life the finest qualities associated with Presbyterianism.

#### ELDER HARRY S. DONNELL

Elder Harry S. Donnell, the son of John Denny Donnell and his wife, Susan Bencini Donnell, was born in 1876 in Greensboro and baptized as a child of the church in 1877 by Dr. J. Henry Smith, Pastor of the Presbyterian Church of Greensboro, North Carolina. His father was a native of Guilford County and his mother, of Italian extraction, was born at Milton, North Carolina.

"Harry" almost grew up in the church into which he had been baptized when an infant and during his entire life his church has been a controlling factor in his life and his Sunday School has not only been a supreme interest, but, along with fishing, which has been a pastime of which he has never tired, has been a hobby. His memory does not go back to a time in which his Sunday School did not occupy a first place in his interest and his affection.

In 1905, on December 17th, he was elected a Deacon in the First Church and held this office until March 17th, 1929, when his fellow members elevated him to the position of Elder which he now holds and to which he was elected for life, as the Rotary system of electing officers was not in force when he became Elder.

He has been identified with the business life of Greensboro, having been in the mercantile business on Greensboro's main street, Elm, for 54 years and he is recognized throughout the city and county as a sterling citizen of the highest character and with a comprehensive Christian interest in his fellow man.

He is married to Edith Sanders, of Savannah, Georgia, who is the daughter of John W. and Mary Allen Sanders of that city, her mother being of Irish lineage. They have a son, Harry S. Jr., who is in the United States Air Service and a daughter, Dorothy, who is also serving her country, being in Egypt in connection with the work of the United Nations Rehabilitation Agency (UNRA).

#### ELDER WILLIAM BEATTY FARR, SR.

William Beatty Farr is the son of Robert Clowney Farr and Arah Allema Hobson Farr and was born in Union County, South Carolina, on April 27th, 1876. He lived on the farm near Santuc, South Carolina, until 1892, when he moved to Clinton in the same state where he entered the Presbyterian College of South Carolina. After his college training was concluded, he worked for several years for a local business establishment and then became a travelling salesman. After travelling for several years, he

returned to Clinton and established a retail furniture store which he sold in 1918, becoming a wholesale furniture selling agent, a business in which he is still engaged and which is now operating under the name of "W. B. Farr and Sons," his sons having been associated with him in this business. This concern now serves a wide territory in the South with success for itself and satisfaction for its customers.

When a small boy Mr. Farr joined the Cane Creek Presbyterian Church near Clinton, S. C., later in 1892 moving his membership to the Clinton church. He was made a Deacon of this church and served her in this capacity for seventeen years. He moved his membership to the First Presbyterian Church of Durham, North Carolina, in 1927 and, in 1931 again moved it, this time to the First Presbyterian Church of Greensboro, North Carolina, where it still is. He was elected a Ruling Elder in this church on June 4th, 1939 and was ordained and installed on July 3rd, 1939. His great-grandfather, grandfather, father, father-in-law and three brothers in law were Elders in Presbyterian churches. In becoming an Elder in the First Presbyterian Church of Greensboro he lives up to a family tradition and bears well the responsibilities of his high office.

On June 27th, 1905 he was married to Sallie Hampton Copeland, the daughter of David Thomas Copeland and Martha Adair Copeland of Clinton, S. C., and they have two sons, William Beatty Farr, Jr., who was born on June 25th, 1906 and who is now a Deacon of the First Church, and David Thomas Farr who was born June 11th, 1908.

#### ELDER C. O. FORBIS

Mr. Forbis, the son of Arthur Franklin Forbis and his wife, Sarah I. Forbis, is like both his parents a native of Guilford County, North Carolina, having been born near Sedalia in that County. He spent his youth in the county and while still residing there, joined the Bethel Presbyterian church, of which both his parents were members. He maintained his membership in that church until he was twenty one years of age, at which time he moved to Greensboro and shortly thereafter transferred his membership to the First Presbyterian Church of that city. Proving his worth as a Christian and as a man, the members of the church elected him to the position of Deacon on June 21st, 1931 and he was ordained and installed on June 28th, 1931. Discharging the duties of that office with fidelity and efficiency and thus revealing his qualifications for the position of Ruling Elder, the members of the church elevated him to that position on June 4th, 1939 and he was ordained and installed on July 3rd, 1939. Long an active business man of the city of Greensboro, he is now engaged in the insurance business and is the accredited agent of the General Accident, Fire and Life Assurance Corporation, Ltd.

#### ELDER A. C. HALL

Alonzo Cleveland Hall, son of Robert J. and Susan Sellars Hall, was born in Alamance County, North Carolina, December 15th, 1886. He attended private schools and the Burlington, N. C. High School; following high school he entered Elon College, where he took the A.B. degree, with honors in English and Latin. In college he was President of the Philologist



Literary Society, of the Y.M.C.A., member of the orchestra, and was on the college debating team. His education continued with travel abroad, with a year of graduate study at Harvard and a year at Columbia where he was awarded the M.A. degree.

In 1913 he was married to a class-mate, Mary Virginia Farmer, of Halifax, Virginia. Two children were born to the home; Alonzo C. Hall, Jr., December 25th, 1919, and Mary Susan Hall April 28th, 1942.

From 1913 to 1916 he was head of the English department of the Columbus, Georgia High School. Since 1916 he has been a teacher in the English department of the Woman's College of the University of North Carolina, becoming professor in the department in 1923.

He directed all freshman and sophomore English work of the college for many years and continues the Chairmanship of the sophomore English. In addition, he has always given courses in American Literature, his special field, to juniors and seniors.

Besides active participation in all college affairs, and connection with State and National English Councils, he has contributed through articles, addresses and books to the cultural development of his state.

Interested in civic affairs, he has assumed his share of duties toward a better community and is at present chairman of the Greensboro Housing Authority.

His church interests in Greensboro have grown with the First Presbyterian Church which he joined in 1918 and which honored him by electing him to the Diaconate on June 7th, 1931 and as a Ruling Elder on November 28th, 1943. He was ordained and installed in these offices, respectively, on June 28th, 1931 and December 12th, 1943. It has been his pleasure to serve his church as one of the teachers of the Men's Bible Class and to address other classes from time to time. From 1936 to the present time he has served as Business Manager of the church.

#### ELDER H. K. HERNDON

Elder Horace Kinnaird Herndon, the son of William Herndon and Helen Kinnaird Herndon, was born in Lancaster, Kentucky, on August 11th, 1875. He received his education at Miami University in Oxford, Ohio. A member of the Presbyterian Church of Lancaster, he demonstrated his fitness for leadership in the church and was elected a Ruling Elder in that church in 1908. Removing to Greensboro, those qualities which deserved the confidence of the Lancaster church soon became apparent, and the members of the First Presbyterian Church of Greensboro elected him as one of their Ruling Elders on February 22nd, 1931 and he was installed on March 29th, of that year. As he had already been ordained by the Lancaster church, no ordination was necessary in Greensboro.

In addition to discharging his duties as Elder he has gladly discharged other duties in the church, serving for years as a teacher of boys in the Sabbath School, a work in which he was signally successful in winning the confidence and affection of his young charges and in pointing them to the Way of Life. Because of his warm, friendly personality and his evident Christian character, he has always been firmly established in the esteem of his fellow members. He was married to Miss Sue Ogilvin, of

Columbia, Tennessee, on May 7th 1902. They have no children. His occupation is that of commercial salesman, representing Francis H. Liggett and Co., of New York City, in which he is very successful.

#### ELDER MONTGOMERY S. HILL

Montgomery Stokes Hill, affectionately known by his friends as "Mon," was born on December 1st, 1890, in Washington, Wilkes County, Georgia. He received his education in the Washington High School, from which he graduated in June, 1906 and at the Georgia School of Technology, from which he graduated in June 1911. Entering business, he was first associated with the Southern Bell Telephone and Telegraph Company with which he remained for six years, with assignments in Atlanta, Birmingham, Memphis and Nashville. He was commissioned First Lieutenant, Signal Reserve Corps from civilian life, was trained at Camp Morse, Texas, beginning July 20th, 1917. Assigned to Camp Jackson, S. C. he was placed in command of D company, 402nd Telegraph Battalion on October 1917 and was promoted to Captain in November of that year. He embarked with his battalion, arriving in France in July 1918 where he served three months in Line construction and six months as telephone traffic officer with the Service of Supply in Tours. Discharged in May 1919, he returned to the Southern Bell and remained in that work for a short time.

He then became associated with the S. A. Lynch Enterprises of Atlanta, Georgia, in a theatre expansion programme, with assignments in Atlanta, Asheville and Charlotte and subsequently on April 1st, 1929 joined the Wilby-Kincey interests, later the North Carolina Theatres, Inc., of Greensboro, as district manager in charge of 35 or more theatres in West Virginia, Virginia and North Carolina, a position which he still holds.

He joined the First Presbyterian Church of Atlanta, Georgia, about 1927 and, in May 1929, transferred his membership to the First Presbyterian Church of Greensboro. His business ability and Christian character becoming evident to the membership of this church, they elected him to the position of Deacon on June 21st, 1931 and he was ordained and installed on June 28th. He served two years as Chairman of the Diaconate. Deeply interested in the youth of the church, with whom he could work with great effectiveness, he has been for years the leader and teacher of a Sunday School class of college age girls and boys, holding in his class through the years a number of the young women from the North Carolina College for women, as well as young men and women from the city. He was also selected by the Session to organize the boys of the church into Boy Scout troops and to direct the activities of these groups. In recognition of his qualities, the members of the church elevated him to the position of Ruling Elder on June 23rd, 1940 and he was ordained and installed on October 6th, 1940.

He was married to Miss Grace Kinard Earle on February 2nd, 1921 and they have two sons, Hugh M. Hill, born January 21st, 1924 and M. S. Hill, Jr., born December 7th, 1928 and one daughter, Grace Earle Hill, who was born March 16th, 1934.

## ELDER P. T. HINES

Paisley Turner Hines, son of Ezekiel DeVault Hines and Isabelle Wright Hines, was born on August 16th, 1894 in Guilford County. He received his education at Jefferson Academy, McLeansville, N. C., from which he graduated in 1910. During the period 1911-1914 he was successively a farmer, a clerk in a country store and a teacher. He then held successively the position of Secretary to Dr. Clarence Poe, Editor of the *Progressive Farmer* of Raleigh, N. C., during 1915-1916; district circulation manager for that paper 1917-1918; district advertising manager 1919-1923; advertising salesman in the Birmingham, Ala., office of that paper during 1924-1925. He was then successively advertising manager during 1926-1927 for the Florida Grower of Tampa, Florida; national advertising manager during 1928-1932 for the Greensboro Daily News; advertising director during 1933-1940 for the Greensboro News and Record and since 1940 general manager of the Greensboro News Company.

Mr. Hines was first a member of the Hines Chapel Christian church of Guilford County but transferred his membership to the First Christian Church of Raleigh, N. C., which he served as Deacon from 1916 to 1923. He then transferred his membership to the Alamance, N. C., Presbyterian Church in which he was elected an Elder and served from 1928 to 1932, then moving to Greensboro, he joined the First Presbyterian Church and her members, recognizing his eminently fitting qualities, elected him, on April 24th, 1938, a Ruling Elder, in which position he is now serving. He was installed on May 18th, 1938. In addition to his activities as Elder, he was a consistent Sabbath School worker, becoming one of the teachers of the men's Bible class.

Active in the civic affairs of the city, as well as in his church, he was a director of the Greensboro Merchants Association from 1943 to 1945, of the Greensboro Chamber of Commerce from 1941 to 1945, of the Southern Newspaper Publishers Association from 1941 to 1943 and is, in 1945, President of the Greensboro Community Chest and of the Greensboro Kiwanis Club.

On November 14th, 1919 he was married to Vera Pritchett and they have two children, Annie (Mrs. Robert Hooke) and P. T. Hines, Jr., of the U.S. Navy Air Corps.

Prior to his election to the position of Elder, his church honored him by electing him a Deacon on March 29th, 1936. He was ordained and installed on April 5th, 1936.

## ELDER JOHN A. KELLENBERGER

John Abraham Kellenberger, son and fifth child of Lewis and Eliza Ann (Zarfoss) Kellenberger, named after his paternal and maternal grandfathers respectively, was born in York County, Pennsylvania. He moved to Greensboro on July 18th, 1911 and entered the furniture manufacturing business with his brother, C. D. Kellenberger. Later he, with Milton W. Thompson, organized the Sterling Furniture Company which he managed until March 1922 when he sold his interest and became Director and Vice-President of the J. E. Latham Company, a position he still holds.

Upon coming to Greensboro he transferred his church membership from the Union Lutheran Church, York, Pa., to the First Evangelical Lutheran Church of Greensboro, actively engaging in her work and serving her in the choir, as officer, as Superintendent of the Primary Department and as General Superintendent of her Sabbath School.

On September 11th, 1920 he married Miss May Gordon Latham, only daughter of J. E. Latham and transferred his church membership to her church, the First Presbyterian Church of Greensboro, N. C. Engaging actively in the work of this church, and a member of her choir, he was Superintendent of the Young Peoples Department of her Sabbath School, Assistant Superintendent of the school and, on April 14th, 1929 was made General Superintendent, a position he now holds. He was elected a Ruling Elder of the church on March 17th, 1929 and ordained and installed on March 31st, 1929.

He was Chairman of the L. Richardson Memorial Fund for the equipment of the Sabbath School; Chairman of the Historical and Souvenir bulletin for the first service in the new church; Chairman for three years of the annual budget campaign; Chairman for two years of the Superintendents' Conference for the Synod of North Carolina; member at large of the Synod's Committee of Religious Education; first Superintendent to be awarded the Second Certificate of Progress by the Assembly's Executive Committee of Religious Education; member of Orange Presbytery's Committee of Religious Education and Chairman of its sub committee of Leadership Education; member of the Executive Committee to liquidate the church debt and of the committee to secure a successor to Dr. Myers. He was twice elected a Commissioner to the General Assembly by Orange Presbytery and was Moderator of the Presbytery 1939-40. He is Chairman of the Board of Trustees of Glade Valley High School, a member of the board of Mountain Retreat Association, Vice Chairman of the Interstate Y.M.C.A. Committee of the Carolinas, a shiner, a 32nd degree Scottish Rite Mason and was a charter member of Greensboro Rotary Club, President of the Greensboro Kiwanis Club, Lieutenant Governor of Kiwanis for the Carolinas District, director of the Greensboro Chamber of Commerce, President of the Y.M.C.A. and Chairman and Director of the Greensboro Community Chest.

#### ELDER JOHN H. LAUBENHEIMER

John Henry Laubenheimer, the son of Madeline and Jacob H. Laubenheimer, was born in Montclair, N. J., on August 21st, 1891. He was converted and joined the First Presbyterian Church of Washington, D. C. in 1906. Entering business life in 1908, he moved to Jersey City in 1909 and became active in the Claremont Presbyterian Church and was elected a Deacon of that church. He served that church as Associate Superintendent of her Sabbath School, was President of her Christian Endeavor Society and taught there a Teacher Training class of five young men which made an attendance record of one hundred per cent for an entire year. Much of his Christian life and experience are attributed to the opportunities for service which he had as a member of the Claremont church. While a member of that church he met, and, on June 15th, 1920, was married to Miss

Edna H. Jagger, a union which was blessed on October 2nd, 1930, in the birth of a son, John H. Laubenheimer, Jr., who is now a member of the First Presbyterian Church of Greensboro, N. C. He served for a period in the U.S. Naval Reserve at Pelham Bay, N. Y., and for six years was employed by a firm of Public Accountants of New York City, an occupation which necessitated much travel in which he had to visit Greensboro, where he was offered a position.

Moving with his wife to Greensboro in April 1925, he joined the First Presbyterian Church and became a member of her choir. He was President of the Men's Bible class in 1929 and, later, assisted the Sabbath School Superintendent in the general work of the school. In June 1931 he was elected to the position of Deacon and was ordained and installed as Deacon on June 28th, of that year. On June 23rd, 1940, he was elevated by the congregation to the position of Ruling Elder and was ordained and installed on October 6th. In March 1943 he was elected Clerk of the Session of the church, a position which he still holds and in which he serves with that fidelity which has marked his conduct in every relationship.

#### ELDER ALEXANDER WORTH McALISTER

Alexander Worth McAlister, son of Col. Alexander C. and Adelaide Worth McAlister, was born in Asheboro, N. C. He was prepared for college at the Bingham School and was graduated from the University of North Carolina in the class of 1882. He moved to Greensboro in about 1890 and became a member of the Westminster Presbyterian Church. About 1909 he transferred his membership to the First Presbyterian Church of Greensboro and, on November 5th, 1911 was elected an Elder of this church and became the President of the W. C. Smith Bible Class. He was ordained and installed as Elder on November 26th, 1911.

Changing his place of residence in the city of Greensboro, he transferred his membership to the Bessemer Avenue Presbyterian Church, later the Church-By-The-Side-Of-The-Road and later still, the Community Church, thus severing his connection as Elder with the First Church.

He was organizer and the first President of the Pilot Life Insurance Company, the Greensboro Country Club, the Sedgfield Country Club, the Greensboro Board of Public Welfare, forerunner of the Greensboro Community Chest, the Council of Catholics, Jews and Protestants and the Jefferson-Lincoln Club. While President of the North Carolina Conference for Social Service, he projected the present North Carolina Unit Department of Public Welfare, promoted its establishment and is recognized as the father of the system. He was Federal Fuel Administrator for North Carolina in 1917-18. He is the author of "The Eternal Verities of Golf." Interested in birds, his chief recreation at the age of 83 is teaching his grandchildren and their friends how to play golf.

#### ELDER JAMES S. McALISTER

James Shubal McAlister, son of Alexander Carey and Adelaide Worth McAlister was born at Company Shops (now Burlington) North Carolina, on November 25th, 1865. His father was an A.B. graduate of the University of North Carolina, a Lieutenant Colonel of the 46th North Carolina

Regiment, C.S.A., and an Elder of the Presbyterian Church of Asheboro, N. C. His mother was a graduate of Edgeworth Female Academy. They were married on May 22nd, 1861.

When eight years of age, Mr. McAlister went with his family to Asheboro, N. C., receiving his education in the schools there and at the Bingham School at Mebane, N. C. Leaving the Bingham School in his senior year he became a clerk in the office of the State Treasurer at Raleigh, N. C.

Moving from Raleigh to Randolph County, he was connected with the Worth Manufacturing Company and the Central Falls Manufacturing Company, and subsequently became an official of both concerns.

In 1898 he moved to Spray, N. C., where he assisted in the organization and erection of the Nantucket Mills and the Lilly Mills, becoming Secretary and Treasurer of both, retaining these positions until he moved to Greensboro in 1912. After coming to Greensboro he established a Selling Agency to handle certain products used by the Textile trade, a business in which he is still successfully engaged.

His first church home was the Presbyterian Church of Asheboro, N. C. which he joined during his teens. Subsequently he became a member of the Leaksville Presbyterian Church, and, upon moving to Greensboro, he joined the First Presbyterian Church of that city. Taking an active interest in the work of this church, he taught in her Sabbath School and for years was a faithful member of the Men's Bible Class, doing much to maintain the interest in it. He also served in maintaining prayer services, undertaking the duty of providing leaders for them. He was elected a Deacon of this church on April 17th, 1921 and was ordained and installed on April 24th. In recognition of his value as an officer, he was elevated by the membership to the position of Ruling Elder on March 17th, 1929 and was ordained and installed on March 31st, Easter Sunday, 1929.

He was married to Miss Lou Booth Kenney, of New Berlin, Ill., on June 15th, 1905 and they have one son, James S. McAlister, Jr., who was born at Spray, N. C., on April 3rd, 1906. He is a graduate of Davidson College and of the Harvard School of Business Administration.

#### ELDER ERNEST C. McLEAN

Ernest Cobb McLean, the son of Walter H. and Eugenia Cobb McLean, was born at McLeansville, North Carolina, on June 29th, 1888. He became a member of the Bethel Presbyterian church at the age of twelve years, the church in which his father was a Ruling Elder for thirty-five years, having served in this position until his death in September 1945.

Ernest C. McLean received his education at the Whitsett Institute and the University of North Carolina, from which he was graduated in 1911 with the A.B. degree. He moved to New York City in June 1911 and transferred his church membership to the Fourth Presbyterian Church of that city in 1917. The Fourth Presbyterian Church honored him by electing him a Deacon in 1919 and he served in that capacity until he returned to North Carolina, becoming a resident of Greensboro in March 1922 and joining the First Presbyterian Church. He was elected a Deacon of this church on September 27th, 1925 and served in this office until June 4th, 1939 on which date he was promoted to the position of Ruling Elder,

in which office he is still serving. He was ordained and installed on July 3rd, 1939.

On December 21st, 1916 he was married to Miss Emma Wharton and this union has been blessed with three children, Robert Johnston McLean, Ernest Cobb McLean, Jr., and Catherine Brevard McLean, all of whom are members of the First Presbyterian Church. Both sons served in World War II, Robert in the Air Corps in India and Ernest, Jr., in the Infantry in Italy.

For the first ten years of his business life he was connected with the American Tobacco Company and with P. Lorillard in New York City. He entered the banking business in Greensboro in 1922, serving as Vice President and Cashier of the Morris Plan Bank until 1930 and then as Vice-President of the North Carolina Bank and Trust Company. Associating himself with the Guilford National Bank in 1934 he became Vice-President and Cashier and Director of that bank, positions he still holds. He is a Past President of the Greensboro Chamber of Commerce, the Greensboro Merchants Association and the Greensboro Civitan Club and served for two and a half years as Chairman for Guilford County for the sale of war bonds. He is Treasurer of many local civic organizations.

#### ELDER ROBERT A. MCPHEETERS

Robert Allen McPheeters, the son of Dr. Colin A. and Laura Robinson McPheeters, was born in Hamilton, Ill., on October 9th, 1899. His father, now Professor of Psychology at Westminster College, Missouri, was educated as a Presbyterian minister at Union Theological Seminary, Richmond, Va., and was for years an active Pastor near Perry, Mo.

Robert received his education at several high schools, at Davidson College and at Westminster College, Fulton, Mo., from which he was graduated in 1920, he being the first member of the third generation of the same family graduating from any college west of the Mississippi River.

He then engaged in banking for three years at Fulton, Mo., after which he entered the University of Missouri law school from which he graduated in 1925 with the L.L.B degree. Following this he was for four years instructor and Assistant Professor of Business Law at the University of North Carolina, Chapel Hill, N. C. Becoming associated with the Wachovia Bank and Trust Company of Winston-Salem, N. C., of which he became a Trust officer, he moved to Winston-Salem in June 1929. On January 1st, 1931 he was transferred by this bank to its office in High Point, N. C., where he resided until 1936. He then moved to Richmond, Va., where he remained until June 13th, 1942 when he came to Greensboro to become the Trust Officer of the Security National Bank, a position he now holds. Always an interested church member and an active church worker, while in Chapel Hill, he served as a member and as teacher of a boys class in the Presbyterian Church.

When he moved to Winston-Salem, he joined the First Presbyterian Church and was a teacher of boys in the senior department of her Sabbath School. On moving to High Point, he transferred his church membership to the First Presbyterian Church there and served that church as

Deacon, Trustee and Treasurer, as well as a Sabbath School teacher. He was also a member of her Pulpit Committee.

In Richmond he became a member of the Grace-Covenant Presbyterian Church, which honored him by electing him to the Usher's Guild, to the position of Deacon and as a Ruling Elder, in which he was ordained and installed on January 7th, 1940. He served this church as teacher in her senior department, as Departmental Superintendent and as Superintendent, and it was while there that he was elected, on May 4th, 1939, a Trustee of the General Assembly's Training School, Richmond, Va., and still holds this position.

Coming to Greensboro in 1942, he transferred his church membership to the First Presbyterian Church on July 12th, and becoming active at once, he served her as teacher of the Men's class and as teacher of a boy's class in the Senior Department of her Sabbath School. This church honored him by electing him a Ruling Elder on June 13th, 1943 and he was installed in this office on July 4th. He was a member of the committee selected by the membership to select a successor as Pastor to Dr. Charles F. Myers, and he is now a member of the Officers Study Committee of the church.

He was married on August 21st, 1926 at Savannah, Tennessee, to Miss Louise Haynes Rogers of that city, and she has been indeed a helpmeet to him. As interested as he in the work of the church, she was President of the Auxiliary at Chapel Hill, a member of the Auxiliary at High Point and at Richmond, and an officer of the East Hanover Presbyterial of Virginia, and is now a valuable member of the Auxiliary of the First Church, Greensboro. Two children have been born to this union, Robert A., Jr., who was born in Winston-Salem on September 5th, 1930 and Elizabeth Rogers, born in High Point on March 16th, 1933.

#### ELDER C. H. McQUEEN

Charles Harden McQueen, the son of William F. and Susan Harden McQueen, was born on October 16th, 1879 on a farm near Morven, in Anson County, North Carolina. He joined the Morven Presbyterian Church at the age of 16, his father being a Ruling Elder of that church. He received his education at the North Carolina State College at Raleigh, from which he was graduated in Civil Engineering with the class of 1901.

Moving to Virginia, he became a member of the Presbyterian Church of Culpepper and when he came to Greensboro in 1919, he transferred his church membership to the First Presbyterian Church. Descended from fine Presbyterian stock and imbued with the doctrines of the denomination, it was natural that he should be chosen to be a Ruling Elder of the First Church. He was elected to this position on June 4th, 1939 and was installed on July 3rd of that year and is still serving that church in this capacity.

His grandfather, on his father's side, Major Alexander McQueen, was Elder in the Presbyterian Church of Cheraw, S. C.; his father was an Elder in the Morven Presbyterian Church; his ancestors on both sides, the McQueens and the McFarlans, were Presbyterians in Scotland before com-



ing to America, and his immediate family now numbers a Presbyterian minister among its members.

#### DAVID W. MORRAH

Elder David Wardlaw Morrah, the son of Samuel P. and Janie Wardlaw Morrah, was born at Troy, Abbeville County, South Carolina on March 23rd, 1882. He received his education at the local preparatory schools and then attended Erskine College, Due West, South Carolina, for two years. He took a business course at Spartanburg, S. C. and then entered the service of the Seaboard Air Line Railway at Columbia, S. C., serving this company for fifteen years in its passenger department.

He later became connected with the Piedmont and Northern Railway and served this company for two and a half years at Greenville, South Carolina. Moving to Greensboro in 1919 he entered the retail food business in which he is still engaged. He became a member of the First Presbyterian Church, was elected a Deacon on March 29th, 1936, was ordained and installed on January 3rd, 1937 and was promoted to the office of Ruling Elder on June 23rd, 1940 being ordained and installed on October 6th, 1940. He was married to Miss Phillis Linderman in 1909 and they have two children, David Wardlaw Morrah, Jr., and Phillis Linderman Morrah, now Mrs. J. A. McLeod, Jr.

#### ELDER I. W. MURPHY

Isaac Wright Murphy, son of John Henry and Catherine Wright Murphy, was born March 8th, 1876, in Pender County, N. C., and his father being a planter, he was reared on a large plantation. He was prepared for college at a private school at Coharie, Sampson County, N. C., and later completed a business course at Oak Ridge Institute, Guilford County, N. C. He then entered the employ of the Atlantic Coast Line Railway Company in their offices at Wilmington, N. C., where he remained for about three years.

Giving up this work, he removed to Charlotte, N. C., where he served for about three years in charge of the inter-state offices of the Young Men's Christian Association. Then, after traveling for several years in West Virginia, Ohio and Pennsylvania, he located in Greensboro, N. C., and engaged in the Real Estate business, to which he still devotes his attention.

His father was an Elder of the Caswell Church of Pender County, and he attended Sabbath School there and joined that church. At an early age he was awarded a Bible for the perfect recitation of the Westminster Shorter Catechism. Upon coming to Greensboro, he joined the First Presbyterian Church and became active in her work. He taught a class at the Bessemer Avenue Church, and also a class in a Negro Mission School. He has been for years charged with the duty of providing transportation to and from the church for students at the Woman's College of North Carolina, a duty he has performed most faithfully and efficiently. He frequently represented the church as her delegate to Presbytery and Synod, and was honored by Orange Presbytery in 1944 by his election as a Commissioner to the General Assembly. He was made a Deacon on March 27th, 1921 and was ordained and installed on April 24th. He was elevated to the

position of Ruling Elder on March 17th, 1929 and was ordained and installed on March 31st.

He was married to Miss Keith Covington of Wilmington, N. C., on December 30th, 1908. They have no children.

#### ELDER HENRY N. MYERS

Henry Nelson Myers, son of Dr. Horace White Myers and Mrs. Grace Field Myers, was born in Tokushima, Japan, on June 6th, 1901. His father a minister and a missionary from the Southern Presbyterian Church, was for many years a prominent preacher and Educator in Japan, being for many years President of the Kobe Theological Seminary and a minister of the Kobe Union Church.

Mr. Henry Nelson Myers received his primary education in the English School of Kobe, until he was thirteen years of age, and thereafter, until he was seventeen in the McCallie School at Chattanooga, Tennessee. He entered Davidson College and was graduated from that institution with the class of 1924.

Immediately after graduation he entered the Textile business, accepting a position with the Proximity Print Works of Greensboro, N. C., and has remained with that concern in a managerial position until the present. Because of his ability and outstanding Christian character he soon gained the respect and affection of those who worked under him and has consistently wielded an influence of inestimable value to the company, cementing a relationship of understanding and sympathy between management and employees.

Joining the First Presbyterian Church of Greensboro, he at once became an active worker and for twenty years has taught a teen age class of boys in her Sabbath School so effectively that it has been said of his work as teacher that "only eternity can tell what good he has done them."

Faithful and efficient in his work, in his home life and in his church he, in the light of the following definition of success, may properly be regarded as having made a success of his life. The successful man is "He, who with due regard for the good of others and to the glory of God, makes the most of his circumstances and of himself."

He was honored by his church by being elected a Ruling Elder on April 15th, 1934 for a term of seven years and was installed and ordained on May 20th, 1934. He was re-elected for a second term on November 28th, 1943, and was installed on December 12th, 1943.

He was married to Miss Louise Geoghegan in 1926 and to them have been born two sons, Henry Nelson, Jr., born in 1928 and Michael, born in 1931.

#### ELDER JOHN J. PHOENIX

John Jasper Phoenix, was born in the city of Brooklyn, N. Y., on September 6th, 1867 and was educated in the elementary and high schools of that city. He came to North Carolina in 1887 and entered business in Greensboro in 1901 as a general merchant. After that he became President of the Proximity Mercantile Company of Greensboro and served in this capacity until 1917.

From 1917 to 1921 Mr. Phoenix served in World War I in the welfare department, doing this work during hostilities and also with the Army of Occupation after the Armistice until 1922.

In 1922 he was made Superintendent of the Childrens Home Society of North Carolina, continuing this position until 1940 when he resigned on account of age and bad health.

He joined the First Presbyterian Church of Greensboro under the Pastorate of Dr. J. Henry Smith, was elected a Deacon on December 23rd, 1917 and was ordained and installed on April 7th, 1918. Having served faithfully in this office the members of the church elevated him to the position of Elder on March 1st, 1936 and he was ordained and installed as an Elder on March 8th, of that year. He also served for several years as Business Manager of the church, a capacity in which he was really "the watch-dog of the Treasury," and in which he handled effectively and conscientiously the business affairs of the church.

Upon retiring as Superintendent of the Children's Home Society he removed to Florida, transferring his membership to the First Presbyterian Church of Leesburg, of which he is now an Elder.

He married Miss Christiana Forsyth of Guilford County in 1889.

He held many positions in fraternal orders, such as Past Grand Master of N.C. A.F. & A.M., Past Grand High Priest of N. C. York Rite Masons, Past Grand Commander of N. C. Knights Templar, Past Potentate, Mystic Shrine of N. C., Past Grand Patron of Eastern Star of N. C., and a member of Revolution Lodge, No. 552, A.F. and A.M.

#### ELDER W. Y. PREYER

William Yost Preyer, the son of Robert and Ellen Janet (Yost) Preyer was born in Cleveland, Ohio on June 4th, 1888. He received his education in the schools of Elizabeth City and Greensboro, both of North Carolina.

Establishing his residence in Greensboro about 1901, he engaged in the Lumber business from 1916 to 1919 in connection with the Greensboro Sash and Blind Co., later the Guilford Lumber Co., a controlling interest in which had been owned by his father. He was made Secretary, Treasurer and Purchasing and Production Manager for the Vick Chemical Company in 1919 and continued with that company until the present as, successively, 2nd Vice-President, 1st Vice-President, Vice-President and Treasurer, Executive Vice-President and President, the last of which positions he now holds.

He is President of the National Amusement Corporation, Vice-President of Greensboro Council of Boy Scouts of America, member and Past President of Greensboro Chamber of Commerce, Executive Committeeman of Proprietary Association of America and member of a number of clubs of business and social character in New York, Connecticut and North Carolina.

When he came to Greensboro he was a Methodist and was very active in the Sunday School, the young peoples work and the Epworth League

of that church. He was also active in organizing the Baraca and Philathea Sunday School classes. He was also instrumental, as Chairman, in bringing to Greensboro her first Lyceum course.

When about 21 he was elected to succeed his father as Steward of the West Market Street Methodist Church, becoming the youngest man ever elected up to that time to this responsible position. He laughingly remarked that he "was so sobered by this office that he well nigh lost his sense of humor," a humor for which he is delightfully known now.

During the war he served as a member of the Advisory Committee for the proprietary drug manufacturers of America in the War Production Board; was a director of the war council on advertising for the drug and allied industries, receiving a government citation for excellent service rendered. He was also Co-Chairman of a committee for the drug and cosmetic business and of the National Conference of Christians and Jews, raising large sums of money for the latter. During the summer he is an active worker in a small Congregational church in Southport, Conn., and is Commodore of the Yacht Club there. He is an honorary member of ODK fraternity, Duke University and an honorary alumnus of Davidson College, North Carolina.

He was married to Mary Norris Richardson, the daughter of Mr. L. Richardson, long an honored and useful Elder of the First Church of Greensboro, on June 15th, 1917, a union which has been blessed with five sons, William Yost, Lunsford Richardson, Robert, Norris Watson and Frederick Lynn. Having transferred his membership to the First Presbyterian Church he was elected an Elder of the First Church on April 15th, 1934 and was ordained and installed on May 20th. His seven year term having expired, he was re-elected on November 28th, 1943 and was re-installed on December 12th, 1943.

Consistently generous in their support of all worthy activities, Mr. and Mrs. Preyer habitually give more than 15 percent of their incomes to charitable causes, and have for many years supported a missionary in the foreign field.

#### ELDER EDGAR A. RANSON

Edgar A. Ranson, son of John J. and Rose Hunter Ranson, was born at Huntersville, North Carolina, on June 3rd, 1876. He received his education at the Huntersville High School and at Erskine College, Due West, South Carolina. Studying for the ministry, he graduated from the Erskine Theological Seminary in 1903 and from the Allegheny Theological Seminary in 1904. He then accepted the Pastorate of Logan's Ferry United Presbyterian Church in Pennsylvania and remained as Pastor of that church until 1909. His health failing he was then compelled to give up active ministry.

In 1909 he was appointed Manager of the Laflin Estate properities in Chicago, Ill., and remained in charge of these properties until 1920. In August 1920 he decided to return to his native state and resigned his position as Manager.

On January 2nd, 1912 he was married to Louise Grace McGoffin, daughter of Mr. and Mrs. B. McGoffin of Mercer, Pa., and this union was

blessed with a daughter, Beth, now a resident of Philadelphia.

On October 5th, 1920 he came back to North Carolina, bringing his wife and daughter with him and, on December 1st, 1920 he was made the Manager of the Real Estate Interests of the Vick Chemical Company and the Richardson Realty Company, a position he held until 1926, when he resigned to accept the position of Tax Appraiser and Manager of Real Estate for Guilford County, North Carolina.

Having transferred his church membership to the First Presbyterian Church of Greensboro, the members of that church elected him a Ruling Elder on September 20th, 1923 and he was installed on October 4th, of that year, having previously been ordained. At that time all officers of this church was elected for life so his tenure as Elder is for life.

Honored by the church by assignments to many duties, he is especially notable for his service as Chairman of the Building Committee of the present church, a position to which he was appointed after the death of Elder J. A. Matheson, which occurred early in the preparatory stages of this work. He has always been depended on by his Pastor for help in the very important work of visitation, a work for which his character and personality especially fitted him, and in which he excels.

#### ELDER ELMO M. SELLARS

Elmo Murray Sellars, son of William Baxter and Emma Virginia Murray Sellars, was born in Alamance County, North Carolina, on January 21st 1877. Receiving his education in the local schools, he, at the age of 24, moved to Greensboro and entered the service of the Merchants Grocery Company. Upon the dissolution of this company he became freight rate clerk in the local offices of the Southern Railway Company.

In 1908 he entered the employ of the Cone Export and Commission Company and was promoted to the position of Department Manager by that company, a position he continuously held until his retirement in 1939.

Mr. Sellars was married to Miss Mamie Walker in 1909 and two daughters, Mrs. George H. Sherrod and Mrs. R. J. Whittington, Jr., both now living in Greensboro, were born to this union. Some years after the death of his first wife he was married to Miss Mary Baldwin Mitchell and to this union were born two sons, Lacy Starr and Elmo, Jr.. In 1938, his second wife having died, he was married to Miss Fannie Starr Mitchell, sister of his second wife, and she and his four children survive him.

He was elected a Deacon of the First Church on November 2nd, 1908 and was ordained and installed on January 10th, 1909. He served faithfully and effectively in this position, as member of the Diaconate, as its Chairman and as Business Manager of the church. He was promoted by the membership of the church to the office of Ruling Elder on March 1st, 1936 and was ordained and installed on March 8th, 1936, and served her as Elder until his death. Of high character and great devotion to his church, he fully justified, in his every church relationship, the confidence of his fellow members.

## ELDER JOHN W. SIMPSON

John Wells Simpson, youngest son of Governor and Chief Justice William Dunlap Simpson, of South Carolina, and his wife, Jane E. (Young) Simpson, was born in Laurens, S. C., on March 11th, 1871.

Moving to Columbia, S. C., with his family in 1878, he received his education in private schools and in the University of South Carolina, from which he was graduated at the age of 19 with the A.B. degree. He was one of the three highest honor men in his class, and President of the Clariosophic Literary Society. Elected by the Trustees of the University as Assistant Professor, or Tutor, he served in that capacity for one term, teaching Latin and History to the freshmen.

He then moved to Spartanburg, S. C., becoming connected with Spartan Mills as cloth clerk and then with the First National Bank as individual bookkeeper, being promoted through various positions until he became Cashier. He then became Vice-President and Cashier of the Central National Bank of Spartanburg where he remained until elected to the same position with the National Loan and Exchange Bank of Columbia, S. C. He remained there from 1917 to 1920 when he helped organize and became Vice President and Cashier of the Atlantic Bank and Trust Company of Greensboro, N. C., holding this position until 1930. He then accepted a position with the U.S. Comptroller of the Currency, and, later, organized and became President of the Bank of Commerce of Morristown, Tenn. After successfully operating this bank for several years, illness necessitated his resignation and he returned to Greensboro, entering the yarn brokerage business with his son. He was elected to the Presidency of the South Carolina Bankers Association and, later, of the North Carolina Bankers Association.

In Spartanburg, he was an Elder of the First Presbyterian Church and was Superintendent of her Sabbath School for about sixteen years, establishing perhaps the first Teacher Training class in the state and introducing the White Christmas service. In Columbia he was made an Elder of the First Presbyterian Church and served her as Sabbath School Superintendent. Coming to Greensboro and joining the First Presbyterian Church, he was elected an Elder on June 18th, 1920 and was installed on June 20th, the term being for life unless he surrendered his membership. This he did when he moved to Tennessee, but upon returning, was re-elected for a seven year term on January 18th, 1937 and was installed on May 18th, 1938. His Presbytery honored him three times by electing him Commissioner to the General Assembly. In his capacity as Elder he performed not only the routine duties of his office but was frequently assigned by the Session to the performance of others, many of them of an educational nature.

He was married to Miss Mabel Donald Fleming of Spartanburg, S. C., on September 25th, 1895. They have three children, Mabel Fleming Simpson, now Mrs. E. F. Lucas; John W. Simpson, Jr., and Elizabeth Simpson, now Mrs. R. D. Crabtree.

## ELDER HENRY LOUIS SMITH

Born in Greensboro, July 30th, 1859; spent boyhood fishing, swimming, skating, hunting, canoeing, camping etc. Davidson College 1877-81, graduating with honors. Short-stop on college baseball team. Won medals in Math, Greek, Essay-writing.

Principal Selma, (N. C.) Academy 1881-86. Elected Professor of Physics, Davidson College, '86, with year's leave of absence. University of Virginia 1886-'7, winning Orator's medal in Temperance Union, also 1890-'91, winning Phi Beta Kappa membership, Orator's medal in Jefferson Literary Society and Ph.D.

Professor at Davidson 1887, Vice-President '96, President 1901-1912. In 1905 took first X-ray photograph in America. Trebled student body, faculty and buildings.

President of Washington and Lee University 1912-1929, retiring voluntarily in 1929 at the age of 70. Rigidly enforced entrance requirements, raised attendance 470 first year to 915, faculty 26 to 58, income \$100,000.00 to \$300,000.00. Installed two year compulsory physical training, psychological examination and vocational guidance, regular retirement allowance for teachers, doubled acreage, built Doremus Gymnasium, Lee Museum, Chemical Laboratories, dormitories, etc.

During first World War devised method of distributing 25 million Woodrow Wilson appeals to the German people by timed balloons, leading to rebellion, flight of the Kaiser and German surrender. President Wilson publicly declared that the German surrender was due "more to Dr. Smith than to any other living man."

In 1921 head of Virginia delegation of four highest state officers presenting to Great Britain bronze replica of Houdon's statue of George Washington, replacing the Governor and hence rated as "Crown Prince." This party was entertained as official guests of the Government. The statue was unveiled in Trafalgar Square on June 30th.

Member of Honor Societies Phi Beta Kappa, Scholarship; Omicron Delta Kappa, Leadership; Kappa Phi Kappa, Editorship and social fraternity Phi Delta Theta.

He was married to Miss Julia L. Dupuy at Davidson, 1896. They have reared four sons and three daughters to maturity. Their son, O. Norris Smith is now a Deacon of the First Church, Greensboro, N. C.

He was an Elder in the Presbyterian Churches at Davidson, N. C. and Lexington, Va., and on February 15th, 1931 was elected as Elder of the First Presbyterian Church, Greensboro, N. C., and was installed on April 26th, 1931, having previously been ordained. He had transferred his membership from Lexington to Greensboro in 1930 and is a life long Elder, as the Rotary System of office holding had not been initiated when he was made an Elder of this church.

### ELDER S. FULLER SMITH

Samuel Fuller Smith, son of Samuel C. and Ella Cunningham Smith, was born in Greensboro, N. C., September 28th, 1881. He joined the First Presbyterian Church in 1890 at the age of nine years, having been converted under the preaching of the Evangelist, R. G. Pearson.

An active promotor, member and officer of the Men's Bible Class of his church, he was also honored by the election by his fellow members to the positions of Deacon and Ruling Elder. He was elected a Deacon on June 2nd, 1931 and was ordained and installed on July 12th, 1931. He was elected a Ruling Elder on April 15th, 1934 and was ordained and installed on May 20th, 1934. The Rotary System of holding office in this church having been adopted, his term as Elder was for seven years, expiring on May 20th, 1941. He, however, was re-elected and was ordained and installed on December 12th, 1943.

Although handicapped by ill health, he always discharged the duties of the offices to which he was elected with that fidelity and efficiency which marked his attitude to every relationship of life.

### ELDER R. H. WHARTON

Robert H. Wharton, the son of Jesse R. and Mary Jane Wharton, was born in Greensboro on August 8th, 1877. Coming of devoted Presbyterian stock, he began attending the Presbyterian Church of Greensboro when but a small child and became a member about 1890. From childhood he was identified with the Sababth School of this church starting in the Kindergarten and continuing through the Men's Class until he became a teacher in the school, teaching a class of boys for years. During his early manhood he also served as an usher. He was elected a Deacon of the church about 1916, and served in this office until promoted by his fellow members to the position of Ruling Elder, to which he was elected on January 24th, 1920. He was ordained and installed as an Elder on February 1st, 1920, and is still serving. Soon after election as a Deacon, he was elected Secretary of the Board (on April 8th) 1917.

Mr. Wharton was educated in the public schools of Greensboro and from 1898 to 1910, engaged in business there with his two brothers under the name of Wharton Brothers, Books and Stationery. He was also a salesman for Remington Typewriters and Office fixtures for several years.

In March 1913 he was appointed Deputy Clerk in the office of the clerk of the Superior Court of Guilford County and served in this capacity until 1918 when, in December of that year, he was appointed Register of Deeds for Guilford County, in which office he continued until December 1936, when he resigned on account of bad health.

He was married to Miss Katherine R. Towles of Raleigh, N. C., on October 16th, 1902 and to this union two children were born, Katherine Towles Wharton on January 8th, 1904 and Robert H. Jr., born on August 21st, 1907, who died on June 8th, 1912. His daughter, Katherine, married C. Fred Carlson, a Deacon of the First Church, on March 8th, 1930 and to them have been born two children, Robert Frederick and Katherine Ann.



## ELDER JOHN W. THOMSON

John White Thomson, son of Ward Norris Thomson and Corrie Belle (Godbold) Thomson, was born at Abbeville, South Carolina, on March 5th, 1901. He received his education in the public schools, graduating from the High School of Anderson, South Carolina, and at The Citadel, Charleston, S. C., from which he graduated with the B.S. degree in June 1922.

After graduating, he became a teacher in the McCallie School, at Chattanooga, Tenn., continuing this work for two years. He then became a teacher in the public schools of Anderson, S. C., where he served as principal of the boy's High School for ten years. Mr. Thomson was elected an Elder of the Central Presbyterian Church of Anderson, S. C. and was ordained on December 17th, 1939. He served that church as Elder until he moved to Greensboro and joined the First Presbyterian Church of this city, which he did in March 1941.

A devoted church worker, he immediately identified himself with the work of his church, serving principally as teacher of adult classes, especially the Men's Class and one of the Women's classes. Recognizing his Christian character and fitness for the office, the members of the First Presbyterian Church elected him a Ruling Elder on June 13th, 1943 and he was installed on July 4th, of that year.

Engaging in business in Greensboro he was associated with Burlington Mills Corporation in a responsible position, which he now holds.

He was married to Miss Elvera M. Redlund, of Lyford, Texas, a teacher at Anderson College, Anderson, S. C., on August 12th, 1931 and they have two sons, John Redlund and Francis Marion.

## ELDER R. G. VAUGHN

Robert G. Vaughn, son of Joseph M. Vaughn and Cassandra Black Vaughn, was born at Madison, North Carolina, on March 10th, 1868. He moved to Greensboro on August 6th, 1889, joining the First Presbyterian Church soon thereafter and has been prominently identified with the church and business activities of the city ever since. He was elected a Deacon of the First Church on March 18th, 1900 and was ordained and installed on March 25th. Recognizing his faithfulness and his fitness for the office, his fellow members elected him a Ruling Elder on March 26th, 1905 and he was ordained and installed in this office on April 2nd.

Deeply interested in the church work, he was a member and a teacher in her Sabbath School, was a member of her choir, and, from 1904 to 1945 was a Trustee of the church, having been elected to that office on August 8th, 1904. He was made Chairman of the Board shortly after his election. He resigned from the Trusteeship in 1945.

Outstanding though he was in his church work, he was equally outstanding in the business life of the community. Immediately upon coming to Greensboro, he entered the field of banking, and continued in this work until 1933, when he engaged in the Real Estate business. He was long an officer of various local insurance companies and of the American Exchange National Bank, of which he was President when it became

a part of the North Carolina Bank and Trust Co., with which concern he was associated as Vice-President.

He was married to Miss Margaret Smith, the lovely daughter of Dr. J. Henry Smith, and this union was blessed with five children, four daughters and one son, all of whom are members of the First Presbyterian Church.

#### ELDER W. O. WHITE

William O. White, Jr., the son of William O. White and Letitia Dalton (Lynn) White, was born in Knoxville, Tenn., on November 26th, 1872. He came to Greensboro direct from Knoxville on February 15th, 1899 to accept a position as bookkeeper for the Hague-McCorkle Dry Goods Company, then being organized by men from Knoxville and Morristown, Tenn. During the summer of 1901 he resigned his position with this company and, on September 1st, 1901 he accepted a position with the Cone Export and Commission Company in their accounting department. In November 1933 he was elected Assistant Secretary of the Company to succeed Mr. Frank Leak who was compelled by ill health to give up his active connection with the company. Mr. White retired on December 31st, 1940 after 39 1-2 years of continuous service.

About 1902 he was received by letter from the Fourth Presbyterian Church of Knoxville into full membership in the First Presbyterian Church of Greensboro. He was elected a Deacon in this church on March 31st, 1929 and was ordained and installed on April 7th, 1929. He was promoted by the members to the position of Ruling Elder on March 1st, 1931 and was ordained and installed on March 29th, 1931.

Particularly active as a member and officer of the Men's Bible Class of the church, he served most efficiently as its Treasurer for a number of years, a position he still holds. In his capacity as Treasurer he was especially interested in the work of the class for the Barium Spring Orphanage and to his interest and work is to be attributed a large part of the success of the class in helping to support that institution. It was his suggestion that the class set apart one Sunday in each month to contribute to the Orphanage in order that the Orphanage might have a current fund upon which to draw instead of having to wait for funds and this proved so satisfactory that the practice was recommended to all the churches and adopted by many. The annual Thanksgiving offering has for years approximated \$2500 in addition to these monthly contributions.

#### DEACON E. FRANK ANDREWS

E. Frank Andrews, the son of William H. and Dollie S. Andrews, was born in Edgecombe County, N. C., near the town of Tarboro, on June 2nd, 1896. He received his education in the grade schools of the county, the Tarboro High School and at the University of North Carolina, which he attended two years. He began his chosen profession, Banking, with the First National Bank of Tarboro in September 1917.

On June 5th, 1918 he entered World War I and was sent over seas with the 81st (Wildcat) Division. After serving about a year he was honorably discharged and returned to his former position with the First National Bank of Tarboro, N. C. On January 1st, 1927 he became associated

with the Greensboro Bank and Trust Co., later the United Bank and Trust Company, and during this connection held the positions of Credit Manager and Assistant Cashier. In May 1930 this bank opened a branch at Sanford N. C., and Mr. Andrews went there as Cashier of the branch. During 1933, when bank closings were so general, he was associated with the North Carolina State Banking Department and later spent a year and a half on the Loan Committee of the Federal Land Bank of Columbia, S. C.

In January 1935, he returned to Greensboro and became associated with the Home Office Agency of the Jefferson Standard Life Insurance Company as a life underwriter, a connection he still retains and a business in which he has been eminently successful.

Active in all of the work of his church, and especially in her Sabbath School, he was elected a Deacon of the First Church of Greensboro on June 4th, 1939 and was ordained and installed on July 3rd, 1939.

He was married to Miss Ora Lee Brown of Tarboro on September 14th, 1922. They have no children.

#### DEACON W. H. ANDREWS, JR.

William Henry Andrews Jr., son of William Hyman and Dorothy (Savage) Andrews was born on a farm near Tarboro, N. C., on July 18th, 1899. He attended the public schools, was graduated from the Tarboro High School, then attended the University of North Carolina from which he was graduated in 1920 with the degree of Bachelor of Arts. During his last two years at the University he was assistant instructor in Geology.

A member of Sigma Upsilon, a national honorary editorial and writers fraternity, he was Editor-in-chief of "The Tar Baby" and Assistant Editor of the "Tar Heel," the former a humorous magazine and the latter the college newspaper. He was Assistant Editor of the University Magazine. He was a member of the Phi Society, a founder of Epsilon Phi Delta and a member of Delta Tau Delta fraternities. He went to the Officers Training Camp at Plattsburg, N. Y. during World War I.

Upon graduation he was an organizer of the University Agency of the Jefferson Standard Life Insurance Company. In 1922 he became an agent of the Home Office Agency of that company, advancing in 1928 to Assistant Manager; in 1929 to Manager of that Agency, a position he still holds.

He became a Chartered Life Underwriter in 1936, was an organizer and twice President of Greensboro Association of Life Underwriters, an organizer and first President of the North Carolina State Association of Underwriters. A member of the Board of Trustees of the National Association of Life Underwriters, he was successively Secretary, Vice-President and President, and Chairman of its War Bond Committee during World War II. He served as member of the Executive Committee of Greensboro Community Chest, Chairman of its Budget Committee; Director of Greensboro Chamber of Commerce and Greensboro Art Center; Past Master of Guilford Lodge No. 656 A.F. and A.M.; a 32nd Degree Scottish Rite Mason and Shriner; President of the Greensboro Country Club and Director of Gate City Savings and Loan Company.

An active Sunday School worker during his college days, he joined the First Presbyterian Church of Greensboro and was elected a Deacon on March 22nd, 1936 and was ordained and installed on April 5th, 1936.

On October 23rd, 1923 he was married to Miss Pearl Balsley Humphrey, of Greensboro and they have one son, William Humphrey Andrews.

He is a member of the Merchants and Manufacturers Club, the Greensboro Country Club; of the Governor's Insurance Advisory Committee and Vice-Chairman of the North Carolina War Finance Committee.

#### DEACON FRANCIS J. BLACKWOOD, JR.

Francis Juhan Blackwood, Jr., son of Francis J. Blackwood and Annie Gertrude (Sanders) Blackwood, was born on July 27th, 1903, in Greensboro, North Carolina. He received his education in the public schools of Greensboro and at the University of North Carolina, which he attended for one year.

Entering business life, he was associated successively for short periods with a civil engineering concern, a men's clothing concern and with a drug store. After these experiences he became connected with the textile business in the employ of the Revolution Cotton Mills and the Proximity Manufacturing Company, both of Greensboro, N. C., and has remained with them in a trusted capacity until the present.

He has been affiliated with the First Presbyterian Church of Greensboro and her Sabbath School for forty two years. He became a member of this church in 1917 and has been General Secretary of her Sabbath School since 1924. He was elected a Deacon of this church on June 23rd, 1940 and was ordained and installed on October 6th, of that year. He served the Board of Deacons as its Secretary for four years. He was elected and ordained and installed as a Ruling Elder of the church in 1945.

He was married to Miss Marie Crist of Winston-Salem, North Carolina in 1927 and they have one child, Francis J. Blackwood, III.

#### DEACON J. W. BRAWLEY

James Washington Brawley, son of J. W. Brawley and Julia Caldwell Brawley, was born at Shepherds, Iredell County, North Carolina on January 27th, 1872. His early life was spent at Shepherds where, his father being a large land owner, merchant and stock dealer who supplied a good section of South Iredell County, he gained more experience than do most boys reared in the country.

He received his education from private teachers, the public schools of Mooresville, N. C., and at A. & M. College, now State College, from which he was graduated in 1895. After graduating he spent some time in traveling over practically all of the United States.

In 1907 he became Director of Agents for the Southern Life and Trust Company, now the Pilot Life Insurance Company, and held this position until 1914. He then assisted in organizing the Real Estate and Trust Co., which after eight years of successful operation, was dissolved in 1922. Since that time he has been General Agent, located at Greensboro, of the Pilot Life Insurance Company of that city.

He served the church as President of the Men's Bible Class, and was chosen by the church to be one of her Deacons on January 6th, 1918 and was ordained and installed on April 7th, he being one of the officers whose term is for life unless promoted to Ruling Elder. He was a member of the Building Committee to which was intrusted the erection of the present church edifice.

#### DEACON A. L. BROOKS

Aubrey Lee Brooks, son of Dr. Z. T. Brooks and his wife, Chestina Hall, was born at Bethel Hill, North Carolina in 1871. He became a member of the First Presbyterian Church of Greensboro, N. C., in 1912 and has served his church in a number of capacities.

In 1916 he was chosen a member of the Pulpit Committee which called Dr. Charles F. Myers to the Pastorate of that church and twenty eight years later was Chairman of the Committee which called Dr. John A. Redhead, Jr., to succeed Dr. Myers. He was elected to the position of Deacon on September 30th, 1923 and was ordained and installed on October 14th, 1923 and in 1932 he was elected a Trustee of the church. He was also a member of the committee charged with the erection of the present church building and negotiated the loan of \$425,000 from the Jefferson Standard Life Insurance Company, which made the completion of the church possible. He and his wife undertook, as a memorial to their parents, the landscaping and planting of the church grounds. He has been an outstanding member of the North Carolina Bar for fifty years and is now the Senior member of the law firm of Brooks, McLendon, Brim and Holderness.

He has three living children, Robert H. Brooks, of Columbia, S. C., Lieutenant Thornton H. Brooks, who is a Deacon of this church, and Dr. James Taylor Brooks, a Captain in the Medical Corps.

#### DEACON THORNTON H. BROOKS

Thornton Higbee Brooks, son of Aubrey Lee Brooks and his wife, Helen Thornton Higbie, was born in Greensboro, N. C. on December 13th, 1912. He was baptised as an infant by Dr. Charles F. Myers and joined the First Presbyterian Church of Greensboro as a boy.

He attended the Woodberry Forest School at Orange, Va., and the University of North Carolina both the literary and the law course, and from which he graduated with the degree of A.B. with the class of 1934. He immediately thereafter became a member of the law firm of Brooks, McLendon, Brim and Holderness, with which he is engaged in the active practice of his profession.

He is a member and Assistant Teacher of the Young Men's class of his church, and was elected a Deacon of this church on June 4th, 1939 and was ordained and installed on July 3rd, 1939. He was also a member of the Clear-The-Debt Committee of the church in 1941-42. He enlisted in the United States Navy in December 1943 and at this time is still serving on active duty with the Navy.

He was married to Miss Margaret Sherrill Williams of Winston-Salem on January 12th, 1935 and they have two children, Phillis, aged eight and Jane, aged six.

#### DEACON C. W. CAUSEY

Charles W. Causey, son of Oliver Spencer and Nancy Robbins Causey, both natives of Guilford County, North Carolina, was born at High Point, North Carolina, on February 2nd, 1881. He moved to Greensboro in 1890 and was educated in the public schools, and later, at the Georgia Tech, Atlanta, Georgia. He was for many years identified with the Textile Industry of his section, connected with several cotton mills, notably the Pomona Cotton Mills of Greensboro, of which he was an Executive officer. He is at present engaged in the yarn brokerage business.

He was Captain General of the Myers Minute Men, an organization of the men of the First Presbyterian Church, of which he was a member, and was elected to the position of Deacon of this church on September 20th, 1923 and was ordained and installed on October 14th. As his term was for life, he still serves in this position.

He was married to Miss Bess Scott of Graham, N. C., on January 9th, 1906 and to this union were born four sons and one daughter, their third son having been accidentally shot and killed in August 1923. His other children are still surviving.

#### DEACON H. E. CLARY

Henry Eldridge Clary, son of Elder W. S. and Mrs. Clary, was born at Salisbury, North Carolina, on August 19th, 1897. He spent his early youth in Rocky Mount, North Carolina, but moved from that city to Greensboro in 1907 and was received into the membership of the First Presbyterian Church by Dr. Melton Clark, the then Pastor.

He graduated from the Greensboro High School and later attended the Virginia Military Institute and Davidson College. He served his church as usher and as Sabbath School teacher for a number of years and was elected for a term of seven years to the position of Deacon in this church. He was elected on June 13th, 1943 and was ordained and installed on July 4th, 1943.

He was married to Miss Leslie Jeter Barnette of Person County in 1935.

#### DEACON J. B. CLEMENTS

J. B. Clements, son of Rev. W. G. and Annie Elizabeth (Moring) Clements, was born near Fuquay Spring, North Carolina, on March 14th, 1880, his father being a minister of the Christian denomination. He was reared at Morrisville, N. C., and was educated in private and public schools with three years at Elon College, N. C.

He joined the First Presbyterian Church of Greensboro, by letter from the Morrisville Christian Church, and was elected a Deacon of the First Church on June 11th, 1939 and was ordained and installed on July 3rd, 1939. Deeply interested in the work of his church he always took an active part in her Men's Bible class and discharged faithfully and efficiently

his duties as Deacon. His work outside his church activities, is as a traveling salesman, calling upon the retail furniture trade.

He was twice married, his first wife having been Miss Rosalind Page, and to them were born two children, J. B. Clements, Jr., and Mrs. W. M. Fordham. His second wife is Elizabeth (Pilson) Clements, of North Wilkesboro, N. C. to whom he was married on October 8th, 1925. They have no children. His first wife died on August 22nd, 1922.

#### DEACON R. L. COONS

Robert L. Coons, son of P. C. and Laura Rockett Coons, was born in Hickory, North Carolina, on June 29th, 1892. He received his education in a Lutheran Parochial school, at Lenoir Rhyne College and at the University of North Carolina. After graduating, he successively served as Principal of Grace Academy in Catawba County, North Carolina, as teacher of Latin in the Hickory schools and as Superintendent of the schools of Troy, North Carolina.

In 1916 he became a physical instructor in the army and was stationed during World War I at Fort Moultrie, South Carolina. In 1919 he went to Bessemer, Alabama, as Community Y.M.C.A. Secretary, later becoming General Secretary of that Association and filled that position until 1924. Moving to New Bern, N. C., in 1924, he was General Secretary of the "Y" there until 1927 at which time he came to Greensboro as General Secretary of the Greensboro Y.M.C.A. He remained in Greensboro until January 1st, 1934 at which time he became General Secretary of the Winston-Salem Y. M. C. A., a position he still holds.

Upon coming to Greensboro he joined the First Presbyterian church and participated actively in the work of this church. He was elected a Deacon on May 24th, 1931 and was ordained and installed on June 28th, 1931.

He was married to Miss Ethel Mosteller in 1915 and they have two daughters, Martha and Mary.

#### DEACON W. B. FARR, JR.

W. Beatty Farr Jr., son of William Beatty Farr, an Elder in this church and Sallie Copeland Farr, was born at Clinton, S. C., on June 25th, 1906. He is the grandson of David Thomas Copeland, an Elder of Duncan's Creek Presbyterian Church, Laurens County, S. C. and Robert Clowney Farr, an Elder in Cane Creek Church, two of the oldest churches in South Carolina. Among his ancestors a great-great grandfather, two great grandfathers, both grandfathers and his father were Elders of the Presbyterian church.

He received his education in the grade and the high school of Clinton, the Presbyterian College of South Carolina at Clinton, where he remained two years and in Duke University, from which he was graduated in 1928 with the A.B. degree.

A member, first of the First Presbyterian Church of Clinton, which he joined as a small boy, he was later a member of the First Presbyterian Church of Durham, N. C., and finally by transferring his letter, a member

of the First Presbyterian Church of Greensboro, which he joined in September 1931.

In 1928 he became a member of the firm of W. B. Farr and Sons, with offices in High Point, N. C., their business being that of Selling Agents to the furniture trade. He is still a member of this firm.

He was married to Miss Kate Robinson, daughter of William Stanback Robinson and Lina Hendley Robinson of Ansonville, North Carolina on June 1st, 1934 and they have two daughters, Lina Hendley, born February 28th, 1938, and Kate Robinson, born April 26th, 1941.

He was honored by the membership of the First Presbyterian Church of Greensboro by election to the position of Deacon on June 13th, 1943 and was ordained and installed on July 4th, 1943. In addition to this office he is a member of Corinthian Lodge No. 542 A.F. & A.M. and is a 32nd degree Scottish Rite Mason and a noble of Oasis Shrine Temple.

#### DEACON KARL K. GARRETT

Karl K. Garrett, son of Elton David Garrett and Helen Knapp Garrett, both natives of New York state, was born in the community of West Chenango, near Binghamton, Boone County, New York state on May 2nd, 1885. His parents belonged to the Methodist Episcopal Church and he was brought up in that denomination. Upon leaving his home he moved to the town in which his Uncle lived and joined his church, the First Presbyterian Church of Scranton, Pa. He moved to Hanover, Pa., in November 1918, and finding no Presbyterian church there, he became a member of St. Mark's Lutheran Church in that city and served this church as Deacon for several years.

He had married Miss Jessie A. Pope in Coshocton, Ohio, and she being a Presbyterian, they had joined the First Presbyterian Church of that city. This marriage was consummated on March 25th, 1916 and to this union were born one son, Robert Pope Garrett, September 1st, 1920, who joined the Air Corps early in World War II and was killed in action over Germany on January 14th, 1945, and one daughter, Margaret Ann Garrett, born April 22nd, 1924.

In September he moved to Greensboro and transferred his membership from Hanover to the First Presbyterian Church of Greensboro and was elected a Deacon by her members on March 29th, 1936, was ordained and installed on April 5th, 1936.

Engaged all his life in the electrical industry, Mr. Garrett was connected for three years with a generating plant; for seven years with the Westinghouse Electrical and Manufacturing Company and for thirty two years in the supervision and management of electric, gas and transportation utilities, and in this capacity has for a number of years managed the Duke Power Company's interests in Greensboro.

#### DEACON GEO. P. GEOGHEGAN

George Pinckney Geoghegan, Jr., son of George Pinckney Geoghegan and Annie Taylor Geoghegan, was born in Danville, Va., on August 18th, 1884. He was educated in private schools in and near Danville and was for eighteen years in the general insurance business, becoming Secretary of the



largest insurance firm in Danville, and during that period took large part in nearly all the civic activities of the community. He was Secretary of the Kiwanis Club and organizer of the first Post of the American Legion there, an organizer and the first President of the Junior Chamber of Commerce. He was active in bringing to Danville the outstanding musicians of America. His grandfather served under General Pinckney in the civil war, and was named for him.

Immediately after war was declared with Germany in 1917, he volunteered in the Virginia National Guard, becoming a member of Battery E of the Virginia Field Artillery, later a part of the 29th. Division which went over seas in 1918 but he was assigned to Camp Zachary Taylor at Louisville, Ky, as instructor for replacements in Field Artillery. He was graduated from the officers training school at Camp Zachary Taylor and was commissioned a 2nd Lieutenant.

He moved to Greensboro in 1926 and became associated with the Richardson Realty Company retaining this connection for ten years and was active in all civic matters, being President of the Kiwanis Club, of the Chamber of Commerce and of the Civic Music Association and connected with other similar enterprises.

In 1936 he became Vice President of the Wachovia Bank and Trust Company, in charge of their Raleigh office, a position he still occupies, and in Raleigh exhibited the same civic mindedness which was his in Danville and Greensboro, being Vice-President of the Chamber of Commerce, a Director of Rotary, President of the Community Chest and of the Civic Music Association.

His interest however has not been directed solely to civic matters, for in all the places he has lived he has been an active and valuable church member. In Greensboro his value was recognized by the members of the First Presbyterian Church, of which he was a member and they elected him a Deacon on May 27th, 1934 and he was ordained and installed on July 1st, 1934.

#### DEACON H. HOLDERNESS

Howard Holderness, son of George Allen and Harriet Howard Holderness, was born on November 2nd, 1902 at Tarboro, North Carolina. He received his education at the Augusta Military Institute and the University of North Carolina from which he was graduated in 1923 with the A.B. degree. He also attended the Harvard School of Business administration from which he was graduated in 1925.

Entering business, he became connected with the Jefferson Standard Life Insurance Company in Greensboro, North Carolina, in an administrative capacity in 1925, a position which he now holds.

An active and zealous member of the First Presbyterian Church of Greensboro, he was elected a Deacon of that church on June 13th, 1943 and was ordained and installed on July 4th, 1943. He was also elected a Trustee of the church and is active in both these positions.

He married Miss Adelaide Lucinda Fortune of Greensboro on April 4th, 1936 and to this union three children have been born, Lucinda, Howard, Jr., and Alexandra.

## DEACON JOHN J. EICHHORN

John J. Eichhorn, the second son of George J. and Katherine M. Eichhorn, was born in Norfolk, Virginia, on March 9th, 1905. He was baptised in the Lutheran Church of Norfolk when a little over a year of age. When he was approximately seven and a half years of age his family, in the fall of 1912, moved to Greensboro, bringing him with them. He was educated in the city schools of Greensboro. When he was approximately thirteen years of age, he was confirmed in the First Lutheran Church of Greensboro.

About 1934, feeling the need of a connection with a more progressive church, he selected and joined the First Presbyterian Church of Greensboro and was elected a Deacon by her members on June 20th, 1943. He was ordained and installed on July 4th, 1943. He is married and is the father of three children.

Having long been engaged in the insurance business, he is now the Manager for North Carolina of the Home Life Insurance Company of New York.

## DEACON C. C. INMAN

C. Carroll Inman, son of Claude Monroe Inman and Coral Carroll Inman, was born in York, South Carolina, on February 18th, 1907. Prior to his birth his parents in 1891 moved from Bullock's Creek, S. C., where they had resided, to York, S. C. He graduated from the York High School and then attended the University of North Carolina, for two years, including the summer school during both 1925 and 1926.

He moved to Greensboro in 1927 and was associated with the cotton firm of Clayton Anderson and Company until he entered the cotton business for himself in 1931. In 1933 he and his brother, A. M. Inman, consolidated their business under the firm name of Inman Brothers, which they now own and operate.

He was married to Miss Evelyn Schieder of Florence, S. C. on June 6th, 1929 and they immediately established their home in Greensboro. They have two children, Ann Carroll Inman, born September 21st, 1936 and Claud Carroll Inman, born November 28th, 1941.

He joined the First Presbyterian Church and actively engaged in her work, so impressing the members that they elected him a Deacon on June 11, 1939 and he was installed on July 3rd, 1939. In addition to this position he has effectively discharged the duties of Head Usher for several years.

## DEACON JOHN A. KLEEMEIER

John August Kleemeier, son of John Cort and Elizabeth Haverkamp Kleemeier, was born on October 6th, 1879 in Cincinnati, Ohio. He was graduated from the Hughes High School of Cincinnati in 1898 and from Taubs College of the same city in 1899. He entered business in connection with the J. A. Fay and Egan Company of Cincinnati, manufacturers of wood-working machinery, the year he graduated from college.

Continuing in this business until 1902, he accepted a position with

Wysong and Miles, Greensboro, N. C., in that year. He resigned from this position and became President of the Greensboro Boiler and Machine Company in 1910. This concern was later purchased by Wysong and Miles Co., and he became Secretary of the latter concern, and in 1920 was elected its President. In 1937 he resigned from this position and formed a partnership with Mr. R. E. Norment to engage in the sale of wood-working machinery, a business in which he is still engaged.

He joined the First Presbyterian Church of Greensboro, becoming an interested member of her Men's Bible class, and was elected a Deacon on September 27th, 1925, being ordained and installed on October 11th, discharging the duties of this office with fidelity.

He was married on October 6th, 1910, in the First Presbyterian Church of Greensboro, to Miss Helen Chambers Bouldin and to them were born a son, John Augustus, Jr., who is also a Deacon in the First Church, and a daughter, Helen Elizabeth.

#### DEACON JOHN A. KLEEMEIER, JR.

John Augustus Kleemeier, Jr., son of John Augustus and Helen Bouldin Kleemier, was born in Greensboro, North Carolina on August 13th, 1911. He received his education in the Greensboro public schools, having been graduated from her High School in 1928; Davidson College, which he attended during 1928-1929 and at the University of North Carolina, graduating from its academic department in 1932 with the degree of Bachelor of Science in Commerce, and from its law department in 1935 with the degree of Doctor of Law (JD).

Upon graduating he entered into active practice of his profession in association with the Law firm of Tillett, Tillett and Kennedy of Charlotte, N. C., a connection which was maintained until 1937 when he opened an office in Greensboro, continuing to practice alone until 1942. In 1942 he entered upon active war service as a member of the United States Naval Reserve and is now, 1945, in this service with the present rank of Lieutenant Commander.

He became a member of the First Presbyterian Church of Greensboro and was always a devoted member and an active worker, especially in her Sabbath School, in which he was an effective teacher. Recognizing his capacity and devotion, his fellow members elected him to the office of Deacon on August 23, 1940 and he was ordained and installed on October 6th, 1940.

#### DEACON JOHN B. LEATHERS

Mr. Leathers, now a resident of Durham, North Carolina, and prior to moving to that city, a member of the First Presbyterian Church of Greensboro, N. C., was elected by his fellows to the position of Deacon in that church on June 16th, 1920 and was ordained and installed on June 20th, 1920.

While a member of the First Church, he actively engaged in her work, doing much for the success of her men's organization and of the annual campaign for the support of the church.

He was born in Mangum Township, Durham County, North Carolina, on June 15th, 1888. His parents were Alsey M. Leathers and Lucy Garrard Leathers.

#### DEACON RALPH L. LEWIS

Ralph L. Lewis, son of Francis Donnelly Lewis and Josephine Deems Lewis, was born in Westchester County, New York, on December 7th, 1893. He was educated in the schools of Greensboro, graduating from the High School in 1912.

A member of the First Presbyterian Church of Greensboro, North Carolina, and active alike in church and civic affairs, he was elected a Deacon in his church on March 29th, 1936 and was ordained and installed on April 5th, 1936. Prior to World War II he was a member of the Greensboro Rotary Club, Greensboro Country Club, Greensboro Chamber of Commerce, Greensboro Realtors and of the local, state and National Insurance Exchange. He was a member of the Greensboro City Council for five terms, 1931-1939 and, in May 1939, was elected to the position of Mayor of Greensboro which he held until September 12th, 1940, at which time he resigned to enter active military service in World War II. He had served in the previous world war, attaining the rank of First Lieutenant. This service lasted from June 1917 to December 1918.

Entering World War II on September 15th, 1940 and continuing in service until the present, 1945, he successively became Major, Lieutenant Colonel and Colonel and commanded bases in Trinidad, Aruba, St. Lucia and at present in Jamaica.

In his business life he was President of Lewis and Stevens, Inc., of the King Cotton Hotel, Secretary of the J. E. Latham Company and member of the firm of Lewis and King.

He was married to Miss Laura Linn Wiley of Salisbury, N. C., the daughter of an Elder in the First Presbyterian Church of that city, on October 26th, 1924 and they have one son, Ralph L. Lewis, Jr., who was born on October 2nd, 1927.

#### DEACON FRANK L. PAGE

Frank L. Page, son of Jesse H. and Martha Elizabeth Page, was born in Halifax County, North Carolina on July 14th, 1871. His father was a Methodist minister and held pastorates in a number of communities, hence Mr. Page received his education in the schools of these communities and at Oak Ridge Institute. Entering business he was Superintendent of cotton Mills for about ten years and, moving to Greensboro in 1907, he became Manager of the Odell Hardware Company Mill Supply department, which position he held for a number of years.

Later entering the business of selling yarn, his headquarters were in Philadelphia and he travelled out of that city, as a yarn salesman for thirteen years, covering the territory from Mississippi to Minnesota. Returning to Greensboro in 1929 he established his own yarn business and has operated it successfully ever since.

Joining the First Presbyterian Church, he became active in her work, aiding materially in her financial campaigns by presiding over and con-

ducting many congregational meetings as well as by his personal solicitations. Happy as a presiding officer, he was unusually successful in engaging the interest of the members. He was elected a Deacon on March 29th, 1936 and was ordained and installed for the seven year term on April 5th, 1936.

He was elected Chairman of the Diaconate and served in this capacity efficiently and successfully, devoting to it the benefits of his business ability and experience.

In addition to his business he was a devotee of fox hunting and greatly interested in preserving and increasing the wild life of his state, and was President of North Carolina Wild Life Federation, Inc., to the development of which he devoted much effort and time.

He was married in 1896 to Miss Isabelle Martin Wood, of Statesville, N. C., the daughter of a Presbyterian minister, the pastor of the Statesville church for thirty years. They have two sons, Carey and Coston.

#### DEACON FRED M. PHIPPS

Fred M. Phipps, son of J. Henry Phipps and Mary Louella (Coble) Phipps, was born on June 9th, 1895 within the old city limits of Greensboro, North Carolina. He attended the public schools of Greensboro and would have graduated from the city High School in 1912 but for an accident which prevented.

Always gifted as a singer, he did his first work as a vocalist at the age of five. He studied music in Greensboro and for three years, in the city of New York. A devoted member of the First Presbyterian Church, an active participant in her work a member of the Contact Club and long a member of her choir, he has served her as Bass soloist since 1925, adding greatly to the beauty of her services through his splendid voice and artistry.

He is a veteran of World War I, a member of the American Legion, of the B. P. O. Elks, of the Guilford Lodge No. 656, A. F. & A. M., of the Lodge of Perfection, Greensboro Consistory and Oasis Shrine of Charlotte, N. C.

In 1922 he was married to Miss Louise Pearce and they have three sons, Claude, a Seaman, 2/C U.S. Naval Air Corps, Fred Jr., and Jack.

His fellow members of the First Church elected him to the position of Deacon on March 22nd, 1936 for a term of seven years and he was ordained and installed on April 5th, 1936.

#### DEACON H. SMITH RICHARDSON

Henry Smith Richardson, son of Lunsford and Mary Lynn (Smith) Richardson, was born in Greensboro, North Carolina, on July 19th, 1885. He received his education at Davidson College, North Carolina and at the United States Naval Academy.

Entering business as a manufacturing chemist, he became a salesman for Vick Chemical Company, continuing in this work from 1907 to 1915. He became, and was successively General Manager, President, Chairman of the Board and Chairman of the Executive Committee of the Vick Company during the period 1919-1945, now occupying the last named position.

He is Chairman of the Board of the Re-insurance Corporation of New York, Founder of L. Richardson Memorial Hospital for Negroes at Greensboro, N. C., and was co-donor with his brother, L. Richardson, Jr., of Richardson Field at Davidson College. He was a leader in securing legislation for a state commission for the conservation and propagation of fish and game in North Carolina. His fraternities are Kappa Sigma and Omicron Delta Kappa and his clubs are the University and the Bankers, both of New York City and the Country Club of Fairfield, Conn.

A member of the First Presbyterian Church of Greensboro, with which his family had been so long and prominently identified, he was a member of the Executive Committee of the Building Committee which directed the building of the present church; was Chairman of the church Finance Committee from 1925 to 1931 and served as Lieutenant Colonel of the Myers' Minute Men in the 1920 building fund drive. He was elected a Deacon of the church on September 25th, 1925 and was ordained and installed on October 11th, 1925. He resigned from this position on April 1st, 1931, moving to New York where he became a member of the Madison Avenue Presbyterian Church.

#### DEACON LUNSFORD RICHARDSON

Lunsford Richardson, son and namesake of former Elder L. Richardson, and of his wife, Mary Lynn (Smith) Richardson, was born in Greensboro, North Carolina, on November 26th, 1891. He was educated in the public schools of Greensboro and at Davidson College, North Carolina where he was a member of the Kappa Sigma and the Omicron Delta Kappa fraternities and played on the Varsity baseball and football teams. During World War I he served in the U.S. Naval Aviation.

Entering business he was associated with the Vick Chemical Company, founded by his father, and worked in all phases of the business, in the laboratories, as salesman, sales promotion manager, sales and advertising manager, Vice President and Assistant General Manager, as President and since 1939, as Chairman of the Board.

His interest in his alma mater did not end with his college course. He was co-donor with his brother of Richardson Field to Davidson College; is a Trustee of that institution and also of the L. Richardson Memorial Hospital for Negroes in Greensboro, N. C. He is a Trustee of the Round Hill Community Church, Round Hill, Conn., where he has established his legal residence. His hobbies are hunting and fishing, the former in the Carolinas, he maintaining a farm home near Greensboro, and the latter along the Florida Keys. His clubs are the Camp Fire Club of America, the River Hills Fishing Club (Conn.), the Greensboro Country Club, the Southern Society of New York, the Cloud Club, N. Y., the Round Hill Club and the Field Club of Greenwich, Conn.

He was married to Miss Margaret Blakeney of Charlotte, N. C., on May 17, 1923, and they have one son, Lunsford, and four daughters, Molly Smith, Bess Martin, Margaret Ball and Dora Laurinda.

His fellow members elected him a Deacon of the First Presbyterian Church of Greensboro, N. C., on May 24th, 1931, and he was ordained

and installed on June 28th, 1931. Mr. Richardson is a Director of the Piedmont Financial Company; of the National Re-Insurance Corporation of New York.

#### DEACON W. M. RIDENHOUR

Walter M. Ridenhour, son of C. A. Ridenhour and Frances Lyles Ridenhour, was born in Stanley County, North Carolina, on June 12th, 1873. His ancestors for several generations were Pennsylvania Dutch Lutherans and, when about twelve years of age he was converted and became a member of his parents' church. He remained a member of that church until he moved to Greensboro in 1896, when he transferred his membership to the First Presbyterian Church of Greensboro, North Carolina.

Entering business in Greensboro, he was associated for several years with the wholesale dry goods house of J. W. Scott and Company. He then entered the employ of the Greensboro Loan and Trust Company, later the United Bank and Trust Company, and was successively promoted through the positions in that concern from bookkeeper to Vice-President, to which position he was elected in 1931.

He was married to Miss Dora McAdoo Bevill on June 12th, 1905, and to this union were born two sons, William B. Ridenhour and Walter Ridenhour.

An active member of the church, he served her as a member of the choir and was elected a Deacon December 24th, 1922, and was ordained and installed on January 21st, 1923.

#### DEACON JAMES F. SMITH

James F. Smith, son of George Alexander and Nannie Thom Smith, was born in Guilford County, North Carolina, on July 15th, 1878. He received his education in the public schools of Greensboro, the Oak Ridge Institute and Guilford College. He read law under Judge George P. Pell of Raleigh, N. C., was admitted to the Bar in February 1922 and practiced his profession for two years. He then entered the banking business and for twenty one years was connected with the American Exchange National Bank of Greensboro. On January 8th, 1913 he was married to Miss Laura May Ranson of Charlotte, N. C. They have no children.

He joined the Alamance Presbyterian Church at the age of eleven and became a member of her Sabbath School at an early age. Moving to Greensboro, he joined the First Presbyterian Church in September 1896. He was soon made an usher, then a Sabbath School teacher and was elected a Deacon on April 19th, 1905 and was ordained and installed on April 30th of that year. He was immediately made the church treasurer and held this office for four years. His official connection with the First Church was terminated by his removal to Raleigh in 1918. Returning to Greensboro in 1920 he re-joined the First Church. He then served the Men's Bible class for two years as Assistant Secretary and in March 1943 was made Secretary of the class, a position he now holds.

## DEACON C. R. WHARTON

Cyrus Richard Wharton, son of Cyrus Alexander and Anna Donnell Wharton, was born in Guilford County, North Carolina, on January 30th, 1890. He received his education in the public schools of the county, at Whitsett Institute and at the University of North Carolina, from which he was graduated in 1912 with the A.B. degree. In 1913-14 he was head of the English Department of the Charlotte High School. He then returned to the University to take the law course and received his license to practice in 1915. He then resumed teaching as Superintendent of the Asheboro Schools.

He began the practice of his profession in Greensboro in 1916, but volunteered for army service in 1917, entering the officers' training camp at Fort Oglethorpe, Georgia. However, he was disqualified for service in both World War I and World War II because of being underweight. However, he served as Secretary of the Draft Board until 1919.

Resuming his practice after the Armistice, he was associated for a while with H. L. Koontz and later, in September 1927, with the firm of Brooks, Parker, Smith and Wharton, later the firm of Smith, Wharton and Hudgins. He is now a member of the firm of Smith, Wharton and Jordan. He is the General Solicitor of the Jefferson Standard Life Insurance Company, and is recognized as one of the ablest and most eloquent members of the Bar, practicing before both Federal and U. S. Courts. He is a member of the Greensboro, the State and the National Bar Association, a charter member of the Civitan Club and a member of the Greensboro Country Club.

When about ten years of age, he joined the Bethel Presbyterian Church, of which his paternal great-great grandfather, great grandfather, grandfather and father had been Elders. Upon moving to Greensboro in 1916 he moved his membership to the First Presbyterian Church. He was elected a Deacon of this church on September 30th, 1923 and was ordained and installed on October 14th, 1923. He is now Chairman of the Diaconate, in which position he serves with fidelity and efficiency.

## DEACON O. NORRIS SMITH

Opie Norris Smith, the son of Julia and Henry Louis Smith, was born on March 13th, 1909. He received his education at Washington and Lee University and at the University of Pennsylvania Medical School. After graduating from the Medical School, he practiced his profession, that of physician, in Greensboro, N. C., for several years.

Entering the service of his country soon after the beginning of World War II he was an original member of Duke Hospital-sponsored 65th General Hospital with which he served in England for 18 months. Shortly before V-E Day he was flown to Germany to take command of a 7,000-bed hospital center handling captured German soldiers. He later served as chief of the medical service of the 85th evacuation hospital with the seventh army and was commanding officer of the 196th general hospital at Cherbourg at the time of his return to the United States in December, 1945. When discharged from service he held the rank of Lieutenant Colonel.



An active member of the First Presbyterian Church of Greensboro prior to entering the service, he was honored by that church by being elected to the position of Deacon on June 23rd, 1940 and was ordained and installed on October 6th, 1940.

He was married to Miss Rebecca Hines of Mount Airy, N. C., on November 10th, 1937. They have one son, Henry Louis Smith, II.

#### DEACON J. H. WEATHERLY

James Harry Weatherly, son of James Hilton Weatherly and Janie Green Weatherly, was born in Rockingham County, North Carolina, on October 19th, 1908. He received his education in the Reidsville, N. C., High School, from which he was graduated in 1925 and in the University of North Carolina, from which he was graduated in 1929. He is a member of the Sigma Phi Epsilon and Phi Beta Kappa fraternities.

He has been employed by Guilford County, North Carolina, since July 1929 and has held the office of County Manager and Purchasing Agent since December 1942.

An active member of the First Presbyterian Church of Greensboro, N. C., he was elected a Deacon of that church by her members on June 13th, 1943, and was ordained and installed on July 4th of that year. He has served his church as Secretary of the Junior Department of her Sabbath School since January 1935.

He was married to Miss Edna Doc Faulkner on December 3rd, 1938.

## LIST OF OFFICERS

### ELDERS

<i>Name</i>	<i>Elected</i>	<i>Installed</i>	<i>Died</i>	<i>Dismissed</i>
W. R. D. Lindsay	October 3, 1824	October 3, 1824	August 26, 1879	
Wm. H. Cumming	October 24, 1832	October 24, 1832	February 6, 1863	
Dr. D. C. Mebane	October, 1842	October, 1842	May 23, 1866	
W. W. Wharton	October, 1842	October, 1842	October 17, 1871	
Dr. D. P. Weir	October, 1842	October, 1842	January 30, 1865	
Jesse H. Lindsay	October 13, 1849	November 25, 1849	December 22, 1886	
Ralph A. Gorrell	October 13, 1849	November 25, 1849	August 14, 1875	
Richard Sterling	April 29, 1863	May 17, 1863		May 21, 1868
		(He returned later and again served)		
John C. Wharton	April 29, 1863	May 17, 1863		October 3, 1887
R. M. Sloan	January 23, 1867	Declined Office		
John A. Gilmer	January 23, 1867	Declined Office		
Chas. G. Yates	February 7, 1872	February 25, 1872	December 23, 1882	
Lyndon Swaim	February 7, 1872	February 25, 1872	March 26, 1893	
Junius I. Scales	February 7, 1872	February 25, 1872	July 12, 1880	
John H. Dillard	February 22, 1872	August 24, 1872		April 2, 1877
Robert P. Dick	January 26, 1879	February 23, 1879	September 12, 1898	
S. C. Smith	January 26, 1879	February 23, 1879	June 15, 1902	
John A. Gilmer	January 26, 1879	May 24, 1879	March 17, 1892	
Robert M. Sloan	January 5, 1882	November 19, 1882	July 25, 1905	
R. G. Robertson	October 18, 1885	November 8, 1885	February 18, 1902	
W. S. Moore	June 24, 1888	July 8, 1888	November 7, 1913	
John H. Dillard	June 24, 1888	July 8, 1888	May 6, 1896	
Gov. A. M. Scales	June 24, 1888	October 7, 1888	February 19, 1892	
Jas. T. Carson	October 30, 1892	November 13, 1892	October 7, 1907	
Lunsford Richardson	October 30, 1892	November 13, 1892	August 21, 1919	
John W. Scott	October 30, 1892	November 13, 1892	April, 1918	
A. M. Scales	December 13, 1896	March 21, 1897	January 13, 1940	

<i>Name</i>	<i>Elected</i>	<i>Installed</i>	<i>Died</i>	
T. J. Shaw	December 13, 1896	January 3, 1897	November 3, 1937	
R. G. Lea	March 11, 1900	March 25, 1900	January 2, 1941	
W. C. McLean	March 11, 1900	March 25, 1900	February 3, 1940	
Lee G. Wharton	March 18, 1900	March 25, 1900	March 8, 1903	
A. R. Wilson	March 18, 1900	March 25, 1900	April 23, 1938	
J. M. Hendrix	September 21, 1902	October 5, 1902	February 26, 1942	
W. E. Beville	March 12, 1905	April 2, 1905	September 19, 1913	
S. A. Kerr	March 12, 1905	April 2, 1905	December 15, 1916	
R. G. Vaughn	March 26, 1905	April 2, 1905		
J. A. Tate	March 26, 1905	April 2, 1905	January 1, 1939	
W. C. Smith	November 5, 1911	November 26, 1911	December 17, 1943	
A. W. McAlister	November 5, 1911	November 26, 1911		Dismissed
Harry Barton	December 30, 1917	April 7, 1918	May 9, 1937	
W. E. Allen	January 27, 1918	April 7, 1918	June 6, 1926	
J. W. Fry	July 20, 1919	September 14, 1919	June 11, 1938	
R. H. Wharton	January 24, 1920	February 1, 1920		
J. A. Matheson	January 24, 1920	February 1, 1920	June 19, 1929	
John W. Simpson	June 16, 1920	June 20, 1920		1931
Geo. A. Grimsley	July 28, 1920	September 5, 1920		Dismissed
M. G. Newell	December 24, 1922	January 21, 1923	September 21, 1936	
E. A. Ranson	September 30, 1923	October 14, 1923		
D. R. Aiken	September 30, 1923	October 14, 1923	June 29, 1937	
E. S. Parker	September 20, 1925	Declined		
R. R. King	September 30, 1920	Declined		
J. A. Kellenberger	March 17, 1929	March 31, 1929		
J. S. McAlister	March 17, 1929	March 31, 1929		
I. W. Murphy	March 17, 1929	March 31, 1929		
Harry S. Donnell	March 17, 1929	March 31, 1929		
Dr. H. L. Smith	February 15, 1931	April 26, 1931		
C. I. Carlson	February 15, 1931	March 29, 1931		
C. D. Cunningham	February 22, 1931	March 29, 1931		

<i>Name</i>	<i>Elected</i>	<i>Installed</i>	
W. O. White	March 1, 1931	March 29, 1931	
H. K. Herndon	February 22, 1931	March 29, 1931	
W. Y. Preyer	April 15, 1934	May 20, 1934	
Henry N. Myers	April 15, 1934	May 20, 1934	
S. F. Smith	April 15, 1934	May 20, 1934	
E. M. Sellars	March 1, 1936	March 8, 1936	
J. J. Phoenix	March 1, 1936	March 8, 1936	
C. T. Boyd	March 1, 1936	March 8, 1936	March 27, 1942
W. B. Farr	June 4, 1939	July 3, 1939	
C. O. Forbis	June 4, 1939	July 3, 1939	
E. C. McLean	June 4, 1939	July 3, 1939	
C. H. McQueen	June 4, 1939	July 3, 1939	
Montgomery S. Hill	June 23, 1940	October 6, 1940	
J. H. Laubenheimer	June 23, 1940	October 6, 1940	
D. W. Morrah	June 23, 1940	October 6, 1940	
C. G. Yates	June 23, 1940	January 5, 1941	
J. W. Simpson	January 18, 1937	May 18, 1938	
			Returned and Re-elected
W. S. Clary	April 24, 1938	May 18, 1938	
Rosser L. Clark	April 24, 1938	May 18, 1938	
P. T. Hines	April 24, 1938	May 18, 1938	
R. A. McPheeters	June 13, 1943	July 4, 1943	
R. Dewey Farrell	June 13, 1943	July 4, 1943	
J. W. Thomson	June 13, 1943	July 4, 1943	
A. C. Hall	November 28, 1943	December 12, 1943	
S. F. Smith	November 28, 1943	December 12, 1943	
C. T. Boyd	November 28, 1943	December 12, 1943	
W. Y. Preyer	November 28, 1943	December 12, 1943	
Henry N. Myers	November 28, 1943	December 12, 1943	
W. H. Bogart	November 28, 1943	December 12, 1943	

# DEACONS

<i>Name</i>	<i>Elected</i>	<i>Installed</i>	
The records do not name the Deacons prior to 1860 except the first five who were:			
James Sloan		November 25, 1849	Dismissed September 28, 1878
Robert G. Lindsay		November 25, 1849	Died February 14, 1886
Andrew Weatherly		November 25, 1849	Dismissed September 12, 1877
Milton Rose		November 25, 1849	Dismissed May 12, 1867
Fenner W. Walker		November 25, 1849	Dismissed 1859
Robert P. Dick	April 27, 1860	May 13, 1860	Became Elder in 1879
Chas. G. Yates	April 27, 1860	May 13, 1860	Became Elder in 1872
Wm. A. Caldwell	April 27, 1860	May 13, 1860	Dismissed November 17, 1873
A. G. Brenizer	January 23, 1867	Declined	
W. S. Moore	February 7, 1872	February 25, 1872	Became Elder in 1888
W. B. Bogart	February 22, 1872	February 25, 1872	Died March 30, 1911
W. R. Murray	January 26, 1879	February 16, 1879	Dismissed October 3, 1887
R. M. Sloan, Jr.	January 26, 1879	February 16, 1879	Became Elder in 1882
Jas. T. Carson	January 26, 1879	February 16, 1879	Became Elder in 1882
Geo. S. Sergeant	January 29, 1879	February 16, 1879	Dismissed October 3, 1887
Jeduthun H. Lindsay	January 29, 1879	February 16, 1879	Died September 22, 1861
J. W. Scott	November 5, 1882	November 19, 1882	Became Elder in 1892
W. E. Bevill	November 5, 1882	November 19, 1882	Became Elder in 1905
R. F. Robertson	November 5, 1882	November 19, 1882	Became Elder in 1885
W. C. McLean	October 18, 1885	November 8, 1885	Became Elder in 1900
S. S. Brown	June 24, 1888	July 8, 1888	
S. A. Kerr	June 24, 1888	July 8, 1888	Became Elder in 1905
Neill Ellington	June 24, 1888	July 8, 1888	Died January 31, 1921
J. K. Hall	June 24, 1888	July 8, 1888	Died March 19, 1891
R. G. Glenn	October 30, 1892	November 13, 1892	Died June 13, 1925
R. R. King	October 30, 1892	November 13, 1892	
W. E. Allen	October 30, 1892	November 13, 1892	Became Elder in 1900
Jesse T. Abbott	November 6, 1892	November 13, 1892	Died in 1909
Lee G. Wharton	November 6, 1892	July 4, 1897	Became Elder in 1900

<i>Name</i>	<i>Elected</i>	<i>Installed</i>	
J. W. Fry	March 18, 1900	March 25, 1900	Became Elder in 1919
R. G. Vaughn	March 18, 1900	March 25, 1900	Became Elder in 1905
A. W. McAlister	April 9, 1905	April 30, 1905	Became Elder in 1911
James F. Smith	April 9, 1905	April 30, 1905	Dismissed October, 1918
Harry S. Donnell	December 17, 1905	February 4, 1906	Became Elder in 1929
Geo. R. Dupuy	December 8, 1907	March 29, 1908	Dismissed October 14, 1914
G. R. Denny	December 8, 1907	Declined	
E. M. Sellars	November 22, 1908	January 10, 1909	Became Elder in 1936
W. F. Pickett	November 22, 1908	January 10, 1909	Died July 31, 1925
Geo. A. Grimsley	March 7, 1910	March 29, 1910	Became Elder in 1920
S. Clay Williams	March 7, 1910	March 15, 1910	Dismissed December 4, 1917
J. L. Jamison	February 16, 1913	February 23, 1913	Died March 19, 1914
John L. Thacker	February 16, 1913	February 23, 1913	Died December 16, 1929
D. R. Aiken	January 18, 1914	February 15, 1914	Became Elder September 30, 1923
R. H. Wharton	Early in 1914		Became Elder January, 1920
J. J. Phoenix	December 23, 1917	April 7, 1918	Became Elder in 1936
J. W. Brawley	January 6, 1918	April 7, 1918	
H. Waldo Porter	February 3, 1918	July 4, 1918	Died June 23, 1943
T. B. Brown	March 24, 1918	April 7, 1918	
C. D. Cunningham	March 24, 1918	April 7, 1918	Became Elder in 1931
R. M. Middleton	July 20, 1919	September 14, 1919	Died July 19, 1922
Earl H. Austin	January 25, 1920	February 1, 1920	
G. O. Coble	January 25, 1920	February 1, 1920	Died December 2, 1943
J. B. Leathers	June 16, 1920	June 20, 1920	Dismissed
W. W. Morrison	June 16, 1920	June 20, 1920	
H. R. Bush	July 28, 1920	September 25, 1920	Died April 10, 1934
J. M. Galloway	March 27, 1921	April 24, 1921	Died in 1922
I. W. Murphy	March 27, 1921	April 24, 1921	Became Elder in 1929
J. S. McAlister	April 17, 1921	April 24, 1921	Became Elder in 1929
W. M. Ridenhour	December 4, 1922	January 21, 1923	
F. J. Blackwood	January 14, 1923	January 21, 1923	Died March 29, 1936
A. L. Brooks	September 30, 1923	October 14, 1923	

<i>Name</i>	<i>Elected</i>	<i>Installed</i>	
C. W. Causey	September 30, 1923	October 14, 1923	
C. W. Angle	September 30, 1923	October 14, 1923	
C. R. Wharton	September 30, 1923	October 14, 1923	
Frank Leak	September 20, 1925	October 11, 1925	Died March 16, 1936
H. S. Richardson	September 27, 1925	October 11, 1925	Dismissed March 30, 1931
Geo. A. Kleemeier	September 27, 1925	October 11, 1925	
E. C. McLean	September 27, 1925	October 11, 1925	Became Elder in 1939
J. E. Hardin	March 31, 1929	April 7, 1929	Died June 26, 1933
Bernard Wright	March 31, 1929	April 7, 1929	Resigned February 22, 1936
W. Y. Preyer	March 31, 1929	April 7, 1929	Became Elder in 1934
W. O. White	March 31, 1929	April 7, 1929	Became Elder in 1931
John W. McAlister	March 31, 1929	Declined	
L. Richardson, Jr.	May 24, 1931	June 28, 1931	Dismissed February 22, 1945
R. L. Coons	May 24, 1931	June 28, 1931	Dismissed February 10, 1935
J. H. Laubenheimer	May 31, 1931	June 28, 1931	Became Elder in 1940
A. C. Hall	June 7, 1931	June 28, 1931	Became Elder in 1940
H. H. Overton	June 7, 1931	June 28, 1931	Died November 19, 1938
S. F. Smith	June 2, 1931	July 12, 1931	Became Elder in 1934
J. Max Hendrix	June 7, 1931	June 28, 1931	
C. O. Forbis	June 21, 1931	June 28, 1931	Made Elder in 1939
Montgomery S. Hill	June 21, 1931	June 28, 1931	Made Elder in 1940
Hill Hunter	June 7, 1931	June 28, 1931	Died February 17, 1943
Rotary system adopted September 7, 1933. Term of office seven years			
Geo. Geoghegan	May 27, 1934	July 1, 1934	Dismissed September 14, 1936
C. T. Boyd	May 27, 1934	July 1, 1934	Made Elder in 1936
C. G. Yates	June 10, 1934	July 1, 1934	Made Elder in 1940
W. H. Bogart	June 10, 1934	July 1, 1934	Made Elder in 1943
Frank A. Sharpe	June 10, 1934	July 1, 1934	
Lynn B. Williamson	June 10, 1934	January 3, 1937	Died in April, 1940
W. H. Andrews, Jr.	March 22, 1936	April 5, 1936	
Fred M. Phipps	March 22, 1936	April 5, 1936	

<i>Name</i>	<i>Elected</i>	<i>Installed</i>	
Rosser L. Clark	March 22, 1936	April 5, 1936	Made Elder in 1938
R. Dewey Farrell	March 29, 1936	April 5, 1936	Made Elder in 1943
K. K. Garrett	March 29, 1936	April 5, 1936	Made Elder in 1945
P. T. Hines	March 29, 1936	April 5, 1936	Became Elder in 1938
Hugh P. Leak	March 29, 1936	April 5, 1936	
Ralph L. Lewis	March 29, 1936	April 5, 1936	
D. W. Morrah	March 29, 1936	January 3, 1937	Became Elder in 1940
Frank L. Page	March 29, 1936	April 5, 1936	
Thornton H. Brooks	June 4, 1939	July 3, 1939	
Frank Andrews	June 4, 1939	July 3, 1939	
John W. McAlister	June 4, 1939	July 3, 1939	Became Elder in 1945
J. B. Clements	June 11, 1939	July 3, 1939	
C. Carroll Inman	June 11, 1939	July 3, 1939	
W. H. Holderness	June 11, 1939	July 3, 1939	
F. J. Blackwood, Jr.	June 23, 1940	October 6, 1940	Became Elder in 1945
J. A. Kleemier	June 23, 1940	October 6, 1940	
O. Norris Smith	June 23, 1940	October 6, 1940	
C. F. Carlson	June 23, 1940	January 5, 1941	
H. E. Clary	June 13, 1943	July 4, 1943	
Claudius Dockery, Jr.	June 13, 1943	July 4, 1943	
J. J. Eichhorn	June 13, 1943	July 4, 1943	
W. B. Farr, Jr.	June 13, 1943	July 4, 1943	
W. H. Hendrix	June 13, 1943	July 4, 1943	
H. Holderness	June 13, 1943	July 4, 1943	
Jos. R. Morton	June 13, 1943	July 4, 1943	
M. M. Murray	June 13, 1943	July 4, 1943	
B. M. Newell	June 13, 1943	October 10, 1943	
J. F. Stevens	June 13, 1943	July 4, 1943	
J. H. Weatherly	June 13, 1943	July 4, 1943	
E. H. Wilkins	June 13, 1943	July 4, 1943	Became Elder in 1945

(Note—The word “dismissed” means transferred by letter to some other church)



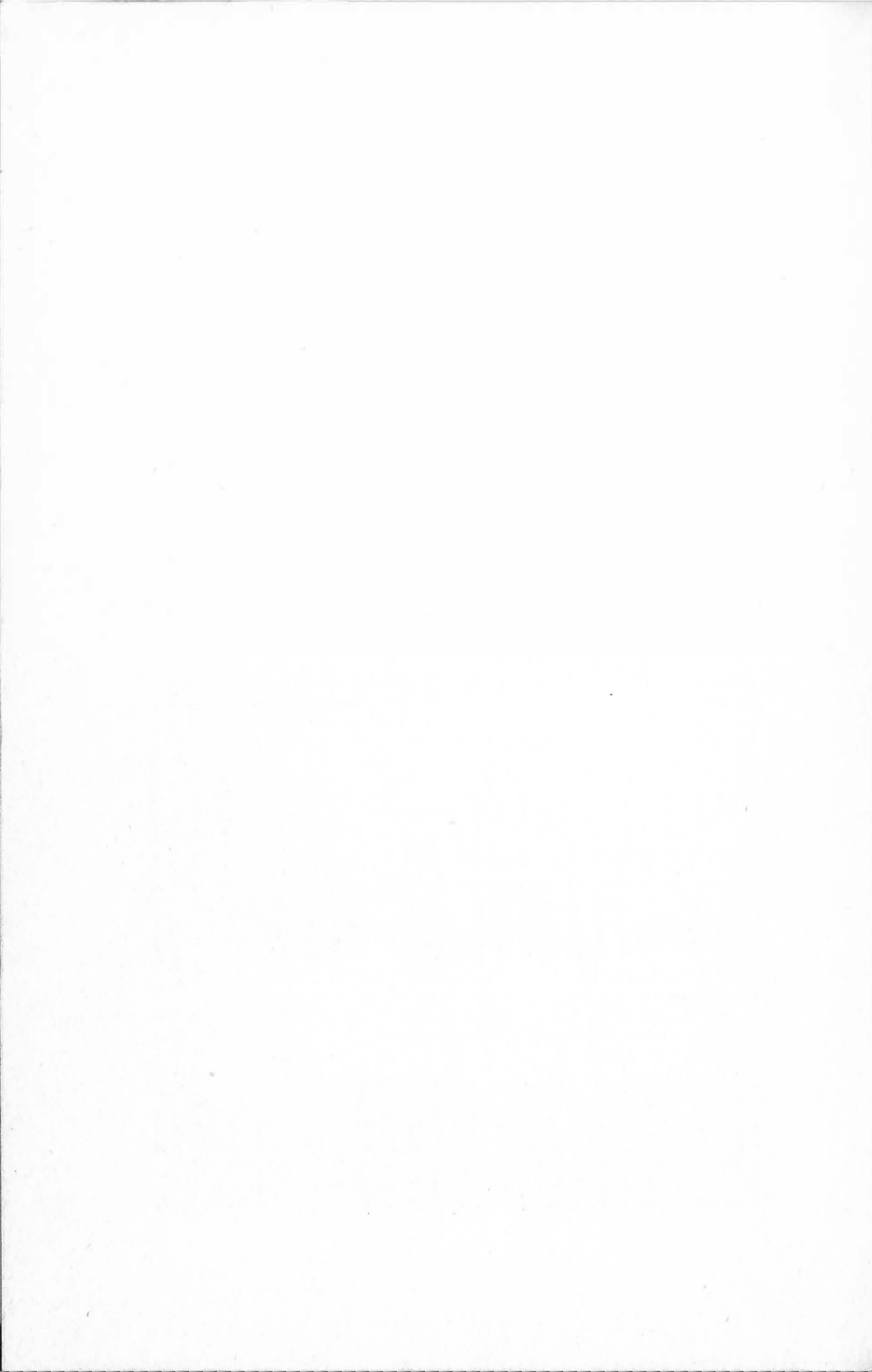
# FOUNDER, PASTORS AND ASSISTANT PASTORS

<i>Name</i>	<i>Began</i>	<i>Served to</i>	<i>Remarks</i>
William Denny Paisley	1824		Never Pastor but Founder. Died March 10, 1857
John A. Gretter	April 5, 1844	January 21, 1853	
John M. Sherwood	July 1, 1852	July, 1854	Supply Pastor
Martin McQueen	September, 1854	December, 1854	
J. Jones Smyth	January 1, 1855	January 1, 1859	Salary Paid to April 1, 1859
Jacob Henry Smith	February 11, 1859	November 22, 1897	
Egbert W. Smith	November 22, 1897	December 31, 1906	Served as Co-Pastor from Dec. 1, 1903
Melton Clark	December 15, 1906	March 26, 1916	
J. G. Walker	March 1, 1916	January 9, 1918	Pastor of Bessemer and Assistant Pastor of this church
Charles F. Myers	October 8, 1916	May 31, 1945	
O. G. Jones	January 21, 1919	1920	Assistant Pastor
Robert W. Miles	June, 1920		Assistant Pastor
Ronald S. Wilson	November 19, 1932	March 1, 1937	Assistant Pastor
J. S. Roberts	May 1, 1937	December 16, 1940	Assistant Pastor
S. S. Wiley	February 25, 1941	January 1, 1943	Assistant Pastor

Rev. Mr. Tidball preached for a period in 1883 during the absence of the Pastor, Dr. J. Henry Smith.

## CLERKS OF THE SESSION SINCE 1858

1858-65, D. P. Weir; 1865-1868, Richard Sterling; 1868-1870, J. C. Wharton (pro tem); 1870-1886, Jesse H. Lindsay; 1887-1893, S. C. Smith; 1893-1900, L. Richardson; 1900-1909, A. R. Wilson; 1909-1919, W. C. McLean; 1918-1937, Harry Barton; 1937-1943, C. T. Boyd; 1943—J. H. Laubenheimer, presents incumbent.



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